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THE MISSIONARY OCCUPATION OF SOUTH AFRICA

(See article by Prof. H. P. Beach, page 840)

THEOLOGICAL SEMINARY
OCT 28 1911

INTERESTING SCENES IN SOUTH AMERICA

1. Mission to the Lepers, in Surinam.
2. Araucanian Women of Chile.
3. Image of the Virgin, worshiped in Bolivia.
4. A Spinner and Weaver in Peru.
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Signs of the Times

RELIGIOUS CHANGES IN CHINA

MANY in the West notice chiefly the amazing military and political changes which have taken place in China during the past few months, and forget the religious changes which accompanied them. Yet, the changes in religious matters are even more remarkable than those in political and military affairs. The old religions of China have received their death-blow. Confucianism has lost its hold on the progressive party and, being counted as opposed to republicanism and as favorable to the old régime, its books and its teachings are rigidly, perhaps too rigidly, excluded from the government schools. Idolatry seems to have been discarded very largely because people seems to think that it was a part of the old system, and ought to go with it. Numerous idols have been destroyed, and many temples are being used by the government, either as quarters for the soldiers or for other military or educational or governmental purposes. The temples are little frequented, partly because the faith of many in the power of idols is vanishing, partly because people do not have money to buy incense and other things needed in worship. The Buddhist nunneries have been abolished by a decree of the new government. The buildings are to be used as schools or public halls. Steps have been taken for the protection of the girls and women who have been nuns, and the younger girls are to be returned to their homes, while provision is made for the older ones. The abolishment of the nunneries has met with general approval, for they were a great burden, it being estimated that there were 300 female mendicants from nunneries in the city of Canton alone.

But let none think that these wonderful religious changes in China mean that the nation is becoming Christianized. They are only a sign that new ideas are pervading the great mass of people, but they are also an indication of the wonderful opportunity to preach the Gospel to

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

the people, whose minds are ready to hear and study something new.

SHANSI INDEPENDENT CHURCH

INDEPENDENT Chinese churches have been formed in several provinces already, while from several other provinces comes the news of the planned formation of independent Chinese churches. The most important of these proposed independent churches is perhaps that of Shansi, whose suggested constitution was published in the Chinese papers in the month of May. We have no space to print this constitution in whole or in part, and we can only state that it contains much which is good, but also much which is foreign to the true spirit of Christianity. We greet with satisfaction and joy its clear statement that "nothing must be done that is not in accord with the sense and purport of the Scriptures"; but we regret to find that it makes provision for a kind of associate members of the church ("Men of Reputation"), who being outside of the church, are revered scholars and are willing to give their approval, or who contribute largely. This provision sets at naught the essential basis for entrance into the Church of Christ, which is repentance and faith in Christ and the New Birth.

The list of the names of the originators or supporters of the Shansi Independent Church contains first the names of men of influence and power, who are simply supporters of the movement; and second, the names of those who initiated the movement. Some of these latter are "men who have been excluded from church fellowship for full and sufficient reasons." Thus it seems, to our regret, as if the movement for an independent church in Shansi is full of dangers and difficulties.

HINDU UPRISING AGAINST CASTE

THE fetters of caste, one of the greatest barriers which Christianity has to meet in India, are being loosed. A weaving establishment in Belgaum, Southwest India, has done much to oppose caste in several ways, by openly saying that caste is a barrier to industrial progress; by employing Brahmans as well as low castes in the factory; by making these Brahmans handle the fat that is used in the process of sizing.

All classes in Belgaum, which is a station of the Methodist Church and also of the Open Brethren, are in favor of the abandonment of caste. A lawyer of the city, in discussing this subject, said: "Caste must go. It is a custom in our high school to invite boys by classes to the principal's residence. At the close of the games, sweets are given out by a Brahman, but all alike drink water from a "Christian" well, and frequently indiscriminately from the same cups, regardless of caste."

Rev. A. G. McGraw also reports the extraordinary pronunciamento of a convention of Hindus at Allahabad, called to consider social conditions in the light of the modern social movement. This was set down as one of its aims: "The raising of that great section of the Hindu community, who, through a social and religious tyranny of centuries, have been deprived of all privileges of human life, from attending public school, public offices and public festivities, debarred from places of worship and pilgrimage, from social gatherings and religious festivities, from rising socially

and caravanseries—in fact, shut out from all that brightens and ennobles life."

The abandonment of caste is a sign of the dawn for India.

A REVOLUTION IN BOLIVIA

A MISSIONARY writes home to the *Canadian Baptist:* "In all the Southern Hemisphere I know of no other spot where, according to present indications, greater progress will be made in the next fifty years, than in this very Republic where the Canadian Baptists have their missions. May the Lord grant that the progress of our mission may keep pace with the progress of the country. It is for us to see to it that such is the case. The first Protestant marriage under Bolivian laws is an event of sufficient importance to merit special attention. Up until April 11, the Catholic Church enjoyed the sole monopoly in this matter. She could dictate her own terms, and everyone had to submit to live in public concubinage. One foreigner in this city recently stated to me that when he, being a Protestant, wished to marry one of the young ladies of the country, the Church authorities demanded of him $1,000 for the dispensation. As a revolt against such extortion and tyranny, Bolivia in her last Congress passed the Civil Marriage Bill, declaring the only legal marriage to be that performed before the civil authorities, and allowing the religious ceremony to be performed by any church or sect as soon as the legal requirements had been complied with. This law came into effect April 11, without any disturbance, and little by little the country is becoming accustomed to new conditions."

OPPOSITION TO THE GOSPEL IN COLOMBIA

MEDELLIN is a city in Colombia, South America, which is situated on table-land, at an elevation of 5,000 feet, between the two great rivers, Magdalena and Cauca, a week's journey northwest of Bogota, the capital of the country. It was occupied by the Presbyterian Church about nineteen years ago, and the missionaries did loving and faithful work for fifteen years, and laid abiding foundations. But the work remained small, because the station never had more than one missionary family. Four years ago it was closed, the missionaries, Rev. and Mrs. Touzeau, departed, and the whole region was left destitute of Protestant work of any kind. A few faithful families continued to hold the services praying earnestly that God would send them missionaries again.

God heard them, and in 1911 Medellin was reopened as a Presbyterian station. The missionary was quite well received, and two months later he was followed by others, so that there were two families on the ground. The services of the Lord's house immediately took on new life, a Sabbath-school teachers' class was started, members of the congregation who had drifted away were hunted up, and the distribution of books, tracts and Bibles was commenced. The opening of a boys' school was planned for February 5, 1912, and advertisements were posted on the street corners, as is the custom. Immediately, the archbishop had a decree of excommunication for all those sending their children to the school posted over the school advertisements. All the priests preached against the

school for weeks, warning and threatening the people, and published articles in their papers. The missionaries received anonymous threatening letters. People would not sell them food. The windows in the two houses of the missionaries were broken, and everything possible was done to hinder the opening of the school, the students of the university, who had been attending services and a Bible class for young men, being prohibited from coming under penalty of being expelled from the university.

Of course, this kept many away, but it advertised the school at the same time. The school has been opened on the date previously announced, in spite of open opposition by boys who threw fireworks into the service house one night and did much harm, acknowledging afterward to the police that they had been told they must work against the Protestants. The attendance at the school remains small, but the regular evangelistic services attract from 45 to 50, and often more. A few are being touched, and the missionaries are hopeful and encouraged, amid opposition and trial.

RELIGIOUS LIBERTY IN THE CAUCASUS

FROM Trebizond, a station of the American Board in Asia Minor, on the southern shore of the Black Sea, the glad tidings of the Gospel have spread into the near territory of Russia. One of its fruits is the Greek Protestant community of Azanta, Russia, which has been frequently an object of persecution from the Russian officials in Sochoum. Some months ago these officials sealed the doors of the Protestant church and school, and for three months the faithful pastor and his little flock were prevented from holding services. At last the secretary of the Evangelical Alliance in St. Petersburg secured an order from the government that such congregations should be permitted to enjoy religious liberty. It was night when the order reached Sochoum, but a Russian Baptist pastor, at the time visiting in that city, started at once with the glad tidings. After a carriage ride of three hours, and a walk through the dark woods of another three hours, he reached Azanta and aroused the pastor of the little flock. Together they rang the bell, that it should announce the good news through the darkness of the night. The villagers, fearing fire, sprang from their beds and rushed to the church in their night clothes. There they were greeted with the joyful news of religious liberty, and soon the grand old hymn of Luther, "A mighty fortress is our God," rang through the night as an expression of gratitude to the Hearer and Answerer of prayer.

MOVEMENTS IN THE MOSLEM WORLD

A MOHAMMEDAN missionary society called "The Society for Invitation and Instruction," was organized in Cairo, Egypt, some time ago (see MISSIONARY REVIEW, 1911, page 564). The "Society for Invitation and Instruction" has now rented a large mansion in the island of Rhoda, opposite Old Cairo, for the training of the students who are to proceed to Christian as well as heathen lands, and to set before their inhabitants the alluring teachings of Islam.

A similar society has been founded

in Constantinople called "The Society for Knowledge and Instruction." The Turkish authorities objected to the sending out of invitations from Turkey, as they were afraid of political complications. This new society is not very prosperous, and the proposal to instruct students of the training school in Arabic rather than in Turkish met with some objections from the Government. Sheik Rashid, the leader of the movement, seems ready to withdraw, and to throw the responsibility for the failure upon the Turkish authorities. The great Mohammedan General Conference, held in Delhi, India, in 1910 (see MISSIONARY REVIEW, 1910, page 722), decided to enter upon a special campaign of education and propaganda in China and Japan. This campaign has been undertaken diligently, and with such results that missionaries located among the ten million Mohammedans in China are feeling its effects. Schools for the teaching of Arabic are being opened wherever there are Moslems in China, and the spirit of Islam has been greatly strengthened. The teaching of Arabic to these followers of Mohammed and their children, however, proves of great advantage to the Christian missionaries. There is not yet in existence a literature in Chinese suitable for Moslems, but now that the Chinese Moslems are learning Arabic, the excellent Christian literature in that language, published and freely provided by the Nile Mission Press, can be, and is, successfully used.

The Moslem Conference also appointed a Committee for the Observation of the Movements of Missionaries. Its members have been active in Egypt, especially in regard to the work of the Nile Mission Press in Cairo. Spies were appointed for various stations for the twofold purpose of watching and opposing the work, and to entice away converts and inquirers.

Moslem activity is a compliment to Christian progress.

JEWISH SEEKERS IN RUSSIA

"THE surprizing but well-authenticated news comes from Russia that a movement has commenced among educated Jews which is called in the Jewish press "Bakkoshath Elohim," *i.e.,* the seeking after God.

Hazephirah, a Hebrew daily paper, says: "Jews in western Europe are frequently baptized because they do not consider Judaism worth the many sacrifices which they are forced to make for it. Now, however, come nationalistic Jews from eastern Europe and declare that they reject Judaism from intellectual reasons, while some say that they prefer Christian ethics to Jewish. They esteem the Gospel more highly than the Old Testament, because to them the latter is a mixture of sacred and profane stories, while the Gospel reveals the holiest of holies. In it our seekers after God discover that religious poetry and that mysticism for which they are longing. The character of Jesus Christ, the personality of the prophet of Nazareth causes ecstasies and raptures to these pious souls in our midst. The words of Jesus, especially His parables, are to them like precious pearls, unique in their moral value and beauty. . . . I do not exaggerate when I affirm that among the educated class there are more believing (*i.e.,* Christian) Jews than Gentiles. All that which intelligent Gentiles have begun to doubt has become a matter of greatest im-

portance and sacredness to educated Jews and to nationalistic Jewish authors."

This writer is an enemy of the movement and an opponent of Christ. Not many years ago no Jew would have considered it possible that a Jew could sincerely believe in Christ. Now the number of these seekers after God has increased so rapidly that they can not be ignored, and none doubt their sincerity.

In a number of the *Hashiloah,* another Jewish magazine, an author declares that the New Testament is a part of the Jewish literature, because it is a Jewish book and permeated by a truly Jewish spirit. He does not fail to see the difference between Christianity and Judaism, however, and says that the law occupies the center of the latter and Judaism holds out no ideal, while Christianity sets before men a moral ideal so high as no man ever pictured it, "an ideal which carries the divine seal, and after which every man must pattern his spiritual life."

Under God the movement among educated Russian Jews may lead many of them to true faith in Christ.

FEDERATION OF CHURCHES IN JAPAN

AT the close of 1911, eight evangelical churches of Japan founded the Japanese Federation of Churches (Nippon Kristo Kyokai Domei). The total membership of the federation is about 48,700, *viz.,* 18,500 Presbyterians, 16,100 members of the Kumiai churches, 10,300 Methodists, about 1,000 each of the Methodist Protestants, of the United Brethren in Christ, of the Friends, of the members of the American Christian Convention, and of the members of the Evangelical Association. It is expected that the Protestant Episcopal and other churches will join the federation, which seems to be somewhat more closely organized than the Evangelical Alliance, which was founded in 1880. The purposes of the federation are stated to be: (1) Official publications concerning moral and social questions; (2) United evangelistic efforts; (3) Observance of the annual week of prayer; (4) Review of all Christian work throughout Japan.

The federation is strictly evangelical and the Unitarians have been refused membership in it, tho they are in closest touch with the leaders of the Kumiai churches. This refusal has led to an interesting effort of the Japanese pastor of the little Unitarian congregation in Tokyo to counteract the influence of the federation. He came from Oxford only last fall, and declared at once that the name "Unitarian" had become antiquated, since the dispute over Trinity and Unity had been laid aside. Therefore, he gave to his church the name "Christian Unity Church" (Toitsu Kristo Kyokai), and announced that it was to be the center for an intended union of all Japanese churches on a broad basis. Some prominent men, most of the younger generation, joined him. When the federation refused admission to the Unitarians, he and his friends founded the "Union of Christian Comrades" (Kristokyo-Doshi-Kai), which is comparatively influential, tho small in numbers. This Union may not achieve success in the sphere of religion, but it probably will in the spheres of literature and politics.

THE PLAZA DE ARMAS AT GUATEMALA CITY

GUATEMALA

ITS PRESENT CONDITION AND FUTURE POSSIBILITIES

BY REV. STANLEY WHITE, D.D., NEW YORK
Secretary of the Presbyterian Board of Foreign Missions, U. S. A.

GUATEMALA lies just south of the Mexican border. It is easily accessible. One journeys by rail to New Orleans, thence by steamer across the Gulf of Mexico, in a southeasterly direction, through the Yucatan Channel to Puerto Barrios, the eastern Sea Port of Guatemala, on the Gulf of Honduras.

Puerto Barrios is nothing more than a small village of thatch-roofed shacks, in which live the mixed population of Indians, Haytian negroes and half-breeds, who are employed on the enormous banana plantations of the United Fruit Company, which cover upward of 70,000 acres. The only conspicuous building in Barrios is this company's store, which serves both as a business center and living place for many of the young Americans who are employed in the banana industry as overseers. The climate at the coast is hot and sultry, and foreigners are speedily affected by the tendency to lassitude and weakness. As one has said: "The climate enables you to make money, but it makes invalids as well." Tropical fevers, including the dread yellow fever, have taken their toll of death.

Guatemala has a most varied condition of climate and vegetation. It lies only 13° north of the Equator,

and a line drawn from St. Louis through New Orleans will pass through Guatemala's capitol, and give the longitude which is from 88°-92° west of Greenwich. As, however, climate depends on altitude as well as latitude—an elevation of a mile at the Equator furnishing the same climate as a journey of a thousand miles due north—and as the most of Guatemala is mountainous, one speedily passes from a region that is typically tropical, with a luxuriant growth of palms, banana-trees, orchids and a riot of foliage, into a climate that is not only comfortable but, at times, even cold. Half way from the coast to Guatemala City, which is 190 miles by rail, one comes to the Tierra Templada, or temperate climate. Here the heat is still great, but the vegetation ceases, and for many hours one passes through a territory which looks something like that of the Arizona deserts. Both hills and valleys have the steely gray color, associated with volcanic countries, and the cactus, which is used for fences, is the most conspicuous growth. Like the western country of the United States, this land can be redeemed by irrigation and made to bear all manner of fruit and grain.

At Guatemala City the traveler sleeps under blankets, and from there up to the elevation of 11,000 feet in the far interior he comes upon the Tierra Fria, or cold land. Guatemala's great volcanic mountains furnish the most magnificent, if somewhat somber scenery. On the way from Guatemala City to Quezaltenango, which is between 9,000 and 10,000 feet high, one passes under the now inactive volcanic mountains of Agua and Fuego, whose eruption at one time destroyed the old capital city at Antigua, and the now active volcano of Santa Maria which, in 1902, practically ruined Quezaltenango. This city lies on a low plain 9,000 feet above the sea, and is approached by a trail which, as it nears the city, passes between two great mountains, showing the city lying a few hundred feet below as in the frame of a picture. With its Moorish looking dwellings, its cathedral and theater, and the evening sunset covering it with changing lights, it fills one both with delight and with awe.

The People of Guatemala

The population of Guatemala is estimated at about 2,000,000 or about 40 to the square mile, its area being 48,290 square miles; that of the United States being 29.6 to the square mile. It is composed of from 50 to 60 per cent. Indians, 30 to 40 per cent. Ladino —a mixture of the Spanish and Indian, and 10 per cent. pure Spanish.

In the veins of the people runs the blood, now sadly diluted, that has flowed down from a remote past. When Guatemala became subject to Spain and the Roman Catholic Church, in 1524, all records of the old Maya or Toltec Empire were destroyed by the priests, but this much is known, that in the region comprizing the greater part of the Republic there was an ancient American civilization, as highly developed, and as interesting to the archæological and anthropological student as any of the primitive civilizations of the old world.

For 300 years, from 1524, Spanish rulers and Spanish priests maintained control of Guatemala, and then came the period of revolution and uprising that resulted first in the United Provinces of Central America and then, in 1839, in the independence of Guate-

A GUATEMALAN PEASANT'S THATCHED COUNTRY HOUSE

mala itself. Among the outstanding names in Guatemalan history are the following: Pedro de Alvarado, the Lieutenant of Cortez, who invaded the country from Mexico in 1523, and with fiendish cruelty stole it from the Quiche and Carib Indians; Gavino Gainza, a representative of Spain who joined the revolutionists in 1821, and struck a blow for liberty; Francisco Morazan, who came over from Honduras and continued the struggle against the Church and Spanish domination; Rafael Carrera, who took advantage of a scourge of cholera in 1837, which the priests claimed had been brought about by the revolutionists poisoning the wells, and attempted to reinstate Papal authority; J. Rufino Barrios, who was made president in 1872, and whose ideas for the uplift of his people it is the boast of the present president, Manuel Estrada Cabrera, that he is trying to carry out.

This brief outline enables one to realize the historical foundation upon which Guatemala's future must be built. Cruelty, suspicion, intrigue in politics, selfishness, formalism and immorality in religion, and ignorance

and bitterness in social life, do not lend themselves as a base for civic stability, and yet it is just these conditions that make the strongest appeal to those who recognize all men as brothers and would have a part in saving these people.

Most of the cities of Guatemala are from 60 to 100 miles from the sea coast and at altitudes of from 4,000 to 11,000 feet, and as there have not been until recently any railroads, Guatemala has been dependent upon the backs of its men and beasts for its carrying trade. The result is that burden bearing has stamped itself upon the very figures and faces of a large portion of its population. The women have straight backs, thick necks, sometimes fearfully deformed by the growth which is the result of their heavy loads, as they carry their burdens in baskets upon their heads. They walk quickly and even move on a jog trot, balancing adroitly anything from a full-sized can of liquid garbage to a basket a yard in diameter filled with flowering plants. The men and boys carry their burdens in racks strapped on their backs and bound by a flat piece of hide over their foreheads. One sees men carrying in this way wardrobes, bureaus, trunks and almost every conceivable kind of load up the steepest mountain roads. One sees what looks like an automobile hay cart coming down the street only to find that this enormous load is balanced on a pair of comparatively slender legs with muscles like steel.

On the way from San Filippe, 25 miles up the mountain to Quezaltenango, there is a continual procession of these burden bearers. Many of the women, in addition to the load on their head, carry their babies strapped on their backs. It is a pitiful sight, suggesting, as it does, the heavier burdens of heart and soul. One is struck by the absence of the light-hearted and pleasure-seeking people that are associated ordinarily with the Spanish race. In the larger cities the wealthier people have the theater, as their center of pleasure, but the common people even at the evening hour, when they are gathered in the plazas listening to the band, do not enter into the lighter side of life. Their faces are sad and their looks gloomy. In the Indian villages especially, there seems to be a sort of stolid lack of anything that would approach to light-heartedness.

On the way from Puerto Barrios to Guatemala City, the instant the train stops at a station it is surrounded by a swarm of women and girls, shabby, but picturesque, clad in brightest colors and adorned with cheap jewelry and the inevitalbe string of bright beads about the neck, which is the Indian woman's choicest possession and which at her death is sold so that she may be decently buried. These women sell fruit which the newcomer may buy with impunity, but eat with caution. Fortunately, most of it is encased in skins and shells, otherwise he would not dare touch it. At Guatemala City one sees, not only the poor and the burden bearer, but also the well-to-do business man with his dapper appearance and his inevitable cane, the wealthy owner of the coffee fincas, and occasionally carriages with Spanish ladies out for the afternoon drive, who represent the refinement and culture of the city.

You can hardly call any of Guatemala's cities cleanly, except as seen from a distance. On reaching them,

A PIECE OF THE CARRIAGE ROAD TO QUEZALTENANGO

Over this road the tourist drives in a four-wheeled wagon, drawn by four mules, on the run!

the exterior of the buildings seems cheap and oftentimes shabby. The vultures and buzzards, which are seen perched on the ridge poles of almost all the higher buildings, are the city scavengers, and there is a fine for any one who kills one of these birds. The Department of Health has not as yet inaugurated any extensive sewerage systems nor does the ubiquitous white wing street cleaner have a chance to strike. Curiously enough, in spite of this, the public health has reached a high standard, last year the births exceeded the deaths by nearly 40,000. This was largely due to the energy of the government, in stamping out smallpox, 207,463 persons having been vaccinated by vaccine supplied by the National Institute. The interior of the homes is quite impressive. The buildings are typically Spanish, one or two stories high, the majority only one. This is necessitated as a protection against earthquakes. The windows are barred to protect the houses from thieves and also to guard the senoritas from escapades with their lovers. Most of the love-making in Guatemala is done with an iron grating between the swain and his lady. The houses are built around patios (or courts) in which are flowers blooming and fountains playing. Even the poorest of the houses have these little gardens. The walls of the houses are right on the sidewalk and the houses are entered by a single door, which, when opened widely, admits the carriages and when opened part way is used for the people. The rooms open on this central court and are admirably suited for the *dolce far niente* life of the people. In the home

of the Minister of Education in Guatemala City, side by side with the picture of the President of Guatemala, there hung the familiar face of that international figure, Theodore Roosevelt. One of the most widely distributed tracts being used in Guatemala at the present time and published by the American Bible Society, is ex-President Roosevelt's address on the Bible, with his picture covering the whole front page.

Guatemala City begins to show signs of modern enterprise and is adding to its architecture some buildings which, while more pretentious, seem decidedly out of place. The busiest place in Guatemala City is the Plaza de Armas at the center of the city. On the north side is the Municipal Building; on the west side the National Palace and government barracks, and on the east side the great Cathedral and bishop's palace; on the south is a row of retail shops, whose Spanish exterior is in strange contrast with more modern departmental store ideas found within. In the center of the square is a tropical garden, which at evening is the meeting place of the city's inhabitants, where they talk and gossip, listening to the military band or the far more beautiful and appropriate native musical instrument, the Marimba. These instruments are made of a frame seven or eight feet long, standing on props about two feet from the ground, and on the top of the frame are laid pieces of wood from which hang resonators for different tones. It is a kind of giant xylophone and is played by striking the wood with sticks whose tips are covered with felt. Not infrequently two or three persons play at the same time a sort of instrumental duet, or trio, each one with two sticks in each hand. The effect, particularly as it comes from a little distance in the night air, is peculiarly beautiful and impressive.

One of the impressive sights in Guatemala City is to go up on the hill El Carmen, which overlooks the city and is the site of the oldest church in Guatemala, now falling into ruins, and look down at the cathedral, the churches and the theater of that city. From this hill the city seemed dotted with churches, but on visiting these places that represent Guatemala's religion, one can only describe them by the word tawdry. They are largely decorated by yellow and blue whitewash; the images are of the cheapest and most fantastic kind. The figure of the Christ and the Virgin Mary you see everywhere adorned with the poorest lace and the most gorgeous tinsel. A common sight is the figure of Christ lying in a glass casket with feet obtruding and steps up which the faithful go to kiss the feet of their Savior.

So far as the people are concerned, religion has degenerated into a matter of form and festival. One sees very few silent worshipers in the church, and even at service only a small group of women with scarcely a man among them, gathered in a little chapel or corner. On festival days the attendance will be larger, but the principal observance is by festival processions, and even this custom has of recent years been interfered with by the action of the authorities. It is estimated that in the whole of Guatemala there were probably more than 100 priests and many of them practically idle. The day of their political power is passed.

Religion in Guatemala

Under the rule of President Barrios, in 1872, the first decisive step was taken, permanently establishing religious liberty. General Barrios ruled the country with an iron hand for more than a dozen years and was practically dictator during that time. He expelled the Jesuits from Guatemala by a law which is strictly enforced. A minister, before being permitted to enter Guatemala, must swear that he is not a Jesuit. President Barrios confiscated the monasteries and convents, banishing their inhabitants from the land, and left only the church buildings, under certain rental privileges, to the Catholic Church. He also made it a misdemeanor for the priests to appear in the streets in their clerical robes.

History of Mission Work

It was under Barrios that Protestant mission work was started in Guatemala. Altho his request may have been a political move to play the Protestants over against the Catholics, it is still a fact that he persuaded the Presbyterian Board to open a mission, paid the traveling expenses of the missionary, provided him and his family with accommodations, and sent his own children to school, advising other officials to do the same. This gives to Protestant, and particularly to Presbyterian missions, a distinct advantage in pursuing religious work in

A ROMAN CATHOLIC STREET PROCESSION AT QUEZALTENANGO

The shawl worn by the woman in front is a sign of rank, as it is worn only by those descended from the old royal family.

Guatemala. The representative of mission work to-day has free access to the favor of all the officials from the President down.

So far as Protestantism is concerned in Guatemala, the Presbyterian Church has practically an open field. The Rev. John C. Hill and Mrs. Hill were the first missionaries appointed. They reached Guatemala toward the end of 1882.

Services were held for a time in private residences, with an increase of attendance from week to week. A house near the center of the city was rented from the President at a nominal sum, and a committee of gentlemen solicited contributions toward furnishing it. By April, 1883, the new missionaries were fully established, and were encouraged by their cordial reception.

Both English and the Spanish services were maintained until Mr. Hill's resignation in 1886. His place was filled the next year by the Rev. E. M. Haymaker. A chapel was built, and dedicated in 1891, with many marks of approval from the President and the authorities.

In 1902, Mr. Haymaker's health failed and he was forced to resign. Rev. William B. Allison and Mrs. Allison, and Rev. Walker E. McBath went out in 1903.

A girls' school was begun in 1884 by Miss Hammond and Miss Ottaway, but the building which it occupied was sold, and as no other could be secured at any reasonable expense, the school was suspended in 1891.

A new building was erected in 1895.

Quezaltenango (Green-feather-town), the second city of the republic, was occupied in 1898 by Mr. and Mrs. Gates. It has a population of 21,000, and is the place where most of the coffee plantation owners on the west side reside. It is an important center for mission work, being within easy reach of about 20 towns and villages, with an aggregate population of over 20,000, mostly Indians. In April, 1902, the town was nearly destroyed by an earthquake, with great loss of life and property. A terrible volcanic eruption followed in October, which ruined the rich farms and plantations around the city. These calamities, with the resulting distress and prostration of business, interrupted all progress for a time. Mr. and Mrs. Gates were obliged to resign by failure of health.

Mr. and Mrs. Walker E. McBath, together with Mr. and Mrs. L. P. Sullenberger, are now permanently located at Quezaltenango. They have moved the mission home near the center of the city and are erecting a new church building. As illustrating the great change that has taken place religiously in the last few years, the following statement written by Mr. Haymaker, after a recent visit, is full of significance:

"Twenty-five years ago there was but one center, and in it but three native believers. Now there are 19 congregations, varying in attendance from 12 to 250, besides believers in 7 other preaching points. Besides this there are 8 congregations somewhat isolated. This means a total at present of 33 congregations of believers, totaling not less than 1,400 actual attendants, besides casual absentees, and isolated believers living at many out-of-the-way places. So that instead of the one center of radiation and three believers of 25 years ago, we can now count

upon not less than 40 centers and 2,000 believers. These centers are not all organized churches, a few being only 'two or three gathered together,' and a Bible. It is now possible to travel on muleback from the Atlantic to the Pacific, or from Honduras to Mexico, and stop every night at an evangelical preaching point, and all this in 25 years.

"Twenty-five years ago we began with a bad reputation (banks refused our bills of exchange), and a school that had been founded on wrong lines, and the bottom of which had dropt out by the death of the president under whose favor it lived. Now there is a fine, practical evangelical school at Chiquimula; another for boys just authorized at the same point, and a third in Guatemala City, nearly ready to enter, and others in the air that nothing can keep back long. The drafts of the missionaries are in demand everywhere.

"Formerly it was not possible to print a syllable, tho the public school and free mailing privileges pointed clearly to the printed page as a most effective means of evangelization. One could travel all over the country and not find a Bible, or at most a 12 volume Catholic Commentary with the Biblical text adjoined. Now one can find a Bible in every town and village and in some places there are almost as many Bibles as families. There is an excellent printing plant at Guatemala City, devoted exclusively to evangelical work and accomplishing more than can be easily imagined.

"There has been a very marked increase in religious liberty in the 25 years. At the beginning it was a very delicate matter to open work at any new point. Severe persecution was the rule at each new place until the local authorities were made to understand that the missionaries were backed by the central government. Now that the Protestant faith has become so common, anyone can proclaim an 'evangelico' who wishes to, and there are few places where it would be dangerous to begin work, and in many places it is not even necessary to call on the authorities.

"Another quite noticeable change, and related doubtless to the preceding one, is that the Gospel is permeating upward into the higher classes of society. The 'Publicans and sinners' came in alone at first. Now many enter that are 'of the household of Caesar.' Formerly our congregation in the capitol was clothed in blue shawls and white cotton; now black prevails, not only because the Gospel improved the social, hygienic and economic condition of its adherents, but because, like all revolutions, it penetrates society from below upward.

"Under the Liberal regime, the Roman Catholic Church is rapidly losing its grip on the people. In traveling all over the country a recent visitor said: 'I found but two churches where there were any attempts at improvement in church structures, and with the Roman Catholic Church this is an infallible sign. Wherever she is alive she is building. But all over the country are churches falling into decay from neglect, others injured by earthquakes, some more and some less, but no effort being made to repair them, and seldom visited by a priest, and very scantily attended. Churches that 25 years ago were well attended and well stocked with nicely clothed wooden saints, are now almost abandoned, and we saw one with nearly all

THE EXTERIOR OF THE NEW HOSPITAL AND TRAINING-SCHOOL, PRESBYTERIAN MISSION, GUATEMALA CITY

the saints stript and huddled in a corner and covered with dust, where a family of screech owls had appropriated the niche back of the main altar.' While the people are nominally Roman Catholic, they are far from being as Roman Catholic as they were 25 years ago, or even 10. It seems to be the blind working out of their natural religious instinct in the only religious form they know. The duty of Protestant Christendom in this connection is obvious.

"This duty is increased by the further fact that the furore among the Liberals in favor of French Positivism (Compte's) has waned and bids fair to disappear. It was adopted in the first place, not for its philosophy, but for its license, and very naturally soon gave the worst moral results. There has been a growing feeling among the Liberals that Positivism has not made good, and the Liberals are now in a much more receptive condition of mind than ever they have been since the Liberal revolution. The duty of Presbyterianism is clear."

The Protestant forces now at work in the country consist of the representative of the American Bible Society, the independent mission, called "The Central American Mission," with headquarters at Paris, Texas, the Presbyterian Mission and a single station of the Quaker Mission and Holiness People at Chiquimula. So far as Guatemala is concerned, the responsibility practically rests upon the Presbyterian Church. At the present time it has 2 main stations and 7 missionaries, 6 out-stations, 150 or 175 communicants, 1,000 adherents. It is now building, with the approval of the

government, a girls' boarding-school and hospital and training-school at Guatemala City, to be followed by a boys' boarding-school and day-schools for boys and girls at Quezaltenango.

The Christians are scattered widely over the Republic. As one passes toward the interior, the believers come from the surrounding country to meet him at the train. The light on their faces, as contrasted with the gloom on the faces of the other natives reveals what the Evangel has done for them. At each station where missionaries are at work this greeting is repeated and wherever one goes he has the consciousness of the blessing of these humble people.

Guatemala does not need a large staff to be properly equipped for work. A dozen misionaries and the expenditure of perhaps $50,000, would be all that would be necessary to properly equip the mission for its task. With this force, a native ministry could be trained that would practically take care of the whole Republic. With the government behind the work and the majority of the people held only by a fading tradition to the Roman Catholic Church, there is a tremendous opportunity to any body of Christians who will take up their work and hold their lives in such close relationship to God that His Spirit can break through and touch the hearts of the people.

Education

The educational situation in Guatemala makes a special demand for educational missions. Looked at upon paper, Guatemala's national educational plan leaves little to be desired. One of the most interesting and impressive buildings in Guatemala City is the

THE INTERIOR OF THE PRESBYTERIAN HOSPITAL, GUATEMALA. DR. MARY E. GREGG

Temple of Minerva, erected as a place in which to hold the annual educational celebration. On October 28, 1899, the President published a decree setting apart the last Sunday in October of each year as a national holiday to celebrate the benefits of public instruction. The exercises and festivities are participated in by teachers, pupils and the general public, and are held in these temples erected in the different cities and dedicated to this purpose. President Cabrero is sincerely desirous of lifting up his people in the scale of civilization. Of nominal religious belief himself, his only method of accomplishing his purpose is by improving the intellect of his people. In Guatemala City he has established and equipped schools for boys and girls, a military academy, a school for athletics, an industrial school, and technical schools for boys and girls. In addition to this there is a scientific school and a complete system of compulsory education for the Republic. The fact, however, is that as yet this is largely on paper, for the President is not able to provide adequate teaching forces. In many cases the buildings are only under the care of a curator, and in other cases the schools are closed. In the country, education is largely at a standstill. Seventy-five per cent. of the population are unable to read. A missionary was invited to visit a country-school on the day of a big celebration. He found it full of pupils, but was told that they had been gathered for that day, and for the rest of the year the pupils would be absent and the nominal teacher enjoying himself with dissipation. If mission schools can train efficient teachers there will be an unlimited demand for them and a tremendous chance for the Protestant Church to prove its loyalty, both to the government and to Christ. Someone has said that this is Guatemala's age of reason, and unless reason is checked up by religion, there is only disaster in store for that country.

Morals

The most appealing call for missions is found in the moral condition of Guatemala. One would not waste a moment attacking the Roman Catholic Church as a church. Its many good points deserve commendation, but our generosity should not blind our eyes to facts. When a church has had undisputed control for over 300 years and has made no impression upon the morals of the people, but has rather permitted them to deteriorate, it can not escape responsibility for the same. Protestantism must meet this test in New York as Roman Catholicism must in Spanish-American countries.

While it is difficult to get information that would stand in a court of law, there can be no doubt that the condition of both priests and people in Guatemala is most lamentable. It is estimated that 60 per cent. of the children born in Guatemala are the children of parents not married, either legally or ecclesiastically. This is largely due to the fact of the high charge made by the priests for performing a marriage ceremony. They ask practically $25 in American gold for the ceremony. It is quite the custom for those who unite with the Protestant Church to come first to the missionary with their children that they may be united in marriage before confessing Christ in the church. In a short sentence, one in official position summed up the situation when he said these

people live together like cats and dogs, and it was intimated that the immorality was not confined to the lower classes, but reached to those in high authority. The general opinion is that even the priests are immoral. The writer was told that there is evidence in the hands of the Guatemala authorities that the last plot upon the President's life, which was nearly successful, had been planned by the priests of the Church in conjunction with a few old Spanish families that are still loyal to the Church and opposed to the republican form of government. If confidence is necessary to the prosperity of a country, and a sign of good morals, Guatemala is sadly wanting. Suspicion is everywhere. The traveler must give his name and destination whenever he goes into or leaves a train. If one finds by a wayside a murdered man, he dares not report the fact to the authorities, lest he, himself, be arrested as the murderer and kept in prison until he pays a large fine for release. This same lack of morals appears in the enormous graft and misuse of money by government officials. Guatemala is at the present time financially bankrupt. Its public credit is gone. The foreign debt is £1,600,000, with unpaid interest of £711,747, making a total of £2,311,747. The interior debt is $3,674,286.08, totaling in all $14,652,021. Its dollar, which is called a peso, is worth between five and six cents of our money. Several government loans have been made by the President, but before they are used for the benefit of the people they vanish through the pockets of the officials. Just how Guatemala is to rehabilitate her finances under these conditions it is difficult to state. The chance that this situation offers to a virile and honest proclamation of the righteousness of Christ is unlimited.

THE NEW PRESBYTERIAN GIRLS' SCHOOL AT GUATEMALA

The Future of Guatemala

One naturally hesitates to prophesy, but it may not be impossible to indicate certain possibilities in the future of Guatemala. Guatemala may remain an independent State and, through the faithful teaching of honest religion, build up a compact and happy community of prosperous people. It does not seem probable, however, that this will be her future. The country is not much larger than the State of New York. Its population is only 2,000,000. Neighboring republics are smaller in area. It would seem feasible that they should bear a closer and corporate relation to one another. If you add to this the fact that the United States of Central America have been a dream of the people from the beginning, it seems even more natural to look for some such relationship. This, you will recall, was tried in the early years of Guatemala's history, but was abandoned for the time. The idea was revived by so strong a man as Rufino Barrios, with whom it was an ideal, altho he was not able to accomplish it. Its present history gives evidence of certain movements which look directly toward closer relationship.

There is at present a Central American Peace Conference and International Court of Justice at Cartago, Costa Rica, and an International Bureau at Guatemala to promote industries, commerce and agriculture of the Central American Republics. There has also been ratified by the President of the Republic conventions establishing freedom of commerce in the five Central American Republics, unification of primary and secondary instruction in Central America, establishment of coast-wise commerce among the five republics and establishment of a practical school of agriculture in the Republic of Salvador; a school of mining and mechanics in Honduras, and a school of arts and crafts in Nicaragua. When you add to this the fact that the Pan-American Railroad is to be as a cord binding these republics together, it would seem natural that they should unite for mutual benefit.

The preventing cause of such a union lies in the inherited unrest and suspicion and the ambition of so-called political and revolutionary leaders. With a revival of religion and righteousness resulting in trust and confidence, I see nothing to prevent there being at some time the United States of Central America.

The third alternative has to do with the possibility of a closer relationship of the United States to the Central American republics. At present the relationship expresses itself in two ways. The Monroe Doctrine gives us a sort of paternal guardianship, and leads us to warn off all other nations from any territorial acquirement and interference with these people. We are also vitally related to these Central American republics and with Guatemala in a trade, which is ever increasing.

The total foreign trade of Guatemala for one year, 1909, was $15,330,536. Imports, $5,251,317. Exports, $10,079,219.

Between 1897, the year of the Spanish War, and 1910, the foreign trade of all Latin-American countries increased 157.4 per cent., and that of the North American group, including Cuba, Hayti, Dominican Republic, Mexico and the Central American States, 189.4 per cent. Of this the United States had 29.46 per cent. of

the trade of all Latin-America, and 66.52 per cent. of that of the Northern group.

From Guatemala, the exports to the United States were 2¾ times those to the United Kingdom of Great Britain, and nearly half as large as those to Germany, which is most remarkable considering the comparatively large German population in Guatemala. In 1909, 41½ per cent. of Guatemala's imports were from the United States.

Recently ex-Governor Spriggs, of Montana, in supposed cooperation with ex-Senator W. A. Clark, has received mining concessions from Cabrera, in a desperate attempt to rehabilitate Guatemala's finances, which are indications of the way we may become involved in this country's problems. Under these concessions, Mr. Spriggs states, in the following words:

"We have the right to operate mines of every kind and description; the right to buy and sell and manufacture all kinds of mining machinery; to erect and operate electric light and power plants, and to sell to municipalities electric light and power; the right also to construct roads, wharves, tunnels, ships, telegraph and telephone lines, and sell such service to the public; to deal in all kinds of timber, to cultivate and sell fruits of all kinds and farm products, to conduct banks and even to publish newspapers and magazines anywhere in the republic."

When Mr. Spriggs was asked what would happen when the Guatemala people learned what valuable concessions had been given to a foreigner by the President, he remarked: "The United States will protect us."

Mr. James Speyer, of New York, speaking recently on "International Finance as a Power for Peace," said in part:

"The minds of some of our leading men are occupied just now with the consideration of the extent to which the surplus wealth of the United States should be employed in financing Central and South American countries, thereby extending our legitimate sphere of influence. The construction of the Panama Canal and the large investment which the United States have made in that work, have, perhaps, more than we realize to-day, extended our political influence and responsibilities over the whole region north of the canal up to our own border. The logical consequence, it seems to me, of our upholding the Monroe Doctrine, which makes it difficult for foreign creditor nations to collect what is due them in case of default of Central and South American countries, must be that we, ourselves, assume, in more or less definite form, the task of assisting these creditors to receive what is justly due them and of keeping order in these countries."

The significance of Secretary Knox's recent visit to Central America must not be overlooked and also the fact that an American company has recently purchased the remaining stretch of railroad connecting Guatemala City with the Pacific and Mexico.

Immigration

It is also undoubtedly true that Guatemala is going to offer a strong plea for immigration from the United States.

Foreign immigration is encouraged, and the country affords splendid opportunities for those seeking settlement in new countries. Almost two-thirds of its territory is yet unculti-

vated, for want of laborers, and the settlement there of honest, industrious people will certainly be a blessing, both for them and the country.

At present Germany has a larger population in the five Central American States than any other country, but America is next, and rapidly growing. Well we may say, with a recent writer in the Annals of the American Academy of Political and Social Science: "It behooves the merchants of this country to bestir themselves if they are to enjoy a proportionate share of the business of Central America, and the encouragement of American immigration to those republics will result in an increased demand for the products of the home country."

In conclusion, we can say with certainty that, while the United States may never acquire territory in Central America, and while under no conceivable conditions should she attempt to do this by underhanded strategy and political scheming, she is certain to be bound to her by ever-increasing social and commercial bonds. Her citizens will go there in increasing numbers. Our financiers will be called upon to solve financial problems. Our products will reach there by the Pan-American Railroad, which will be completed in 1912, or 1913, and by water. This being the case, we have a most plain and clear duty to aid Guatemala in her religious life.

President Taft struck a true note when he said, speaking of pending Nicaraguan and Honduran treaties: "The United States has a certain guardianship over the Republics of Central America, which it must not shirk." In a similar strain, we can add: The Christian Church in the United States has a moral guardianship which it must not and, I believe, will not shirk.

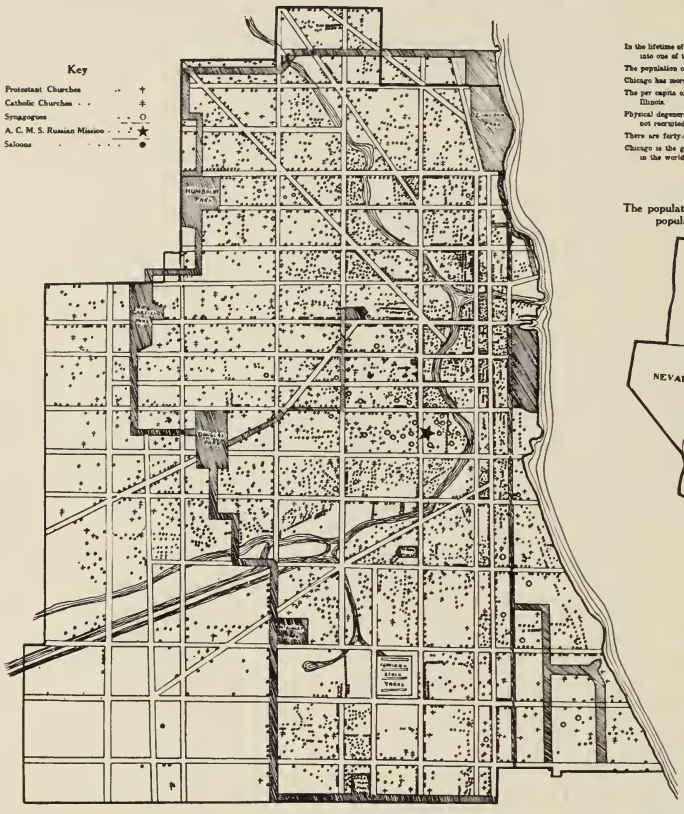
PRAYER AND MISSIONS

By making his own church a praying church the home pastor may augment the spiritual power and fruitfulness of the foreign missionary movement. Prayer and missions are as inseparable as faith and works; in fact, prayer and missions are faith and works. Jesus Christ, by precept, by command, and by example, has shown with great clearness and force that He recognizes the greatest need of the enterprise of world-wide evangelization to be prayer. Before give and before go comes pray. This is the divine order. Anything that reverses or alters it inevitably leads to loss or disaster. This is strikingly illustrated in the wonderful achevements of the early Christians, which were made possible by their constant employment of the irresistible, hidden forces of the prayer kingdom. They ushered in Pentecost by prayer. When they wanted laborers they prayed. When the time came to send forth laborers the Church was called together to pray. Their great foreign missionary enterprise, which carried forward its work so rapidly through the Roman Empire, began in prayer. One of the two reasons for establishing the order of deacons was that the apostles—that is, the leaders of the Church—might give themselves to prayer. When persecutions came, the Christians nerved and braced themselves by prayer. Every undertaking was begun, and ended in prayer. In this we find one secret of the marvelous triumphs of the early Christian Church.—John R. Mott.

MISSIONARY SCENES IN GUATEMALA

1. City Homes in Guatemala.
2. A Burden Bearer in Guatemala.
3. Presbyterian Church, Guatemala City.
4. Rev. W. B. Allison Ready for a Tour.
5. Roman Catholic Religious Procession.
6. Typical Scene at a Village Well.
7. An Indian Girl of San Cristobel.
8. A Country Home in Guatemala.

THE REDEMPTION OF CHICAGO



In the lifetime of a single individual Chicago has grown from a swamp village into one of the four leading cities of the world.

The population of Chicago has doubled in the last twenty years

Chicago has more murders than London, with three times the population.

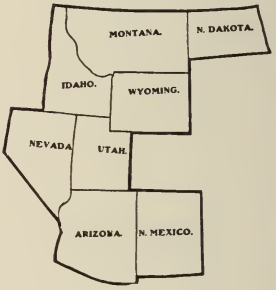
The per capita of crime for Chicago is far greater than in the remainder of Illinois.

Physical degeneracy would obliterate Chicago in four generations if it were not recruited from the fresh blood of the country.

There are forty-six languages in daily use in Chicago.

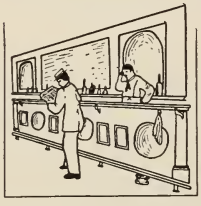
Chicago is the greatest Slavic center in America, and the chief Polish city in the world.

The population of Chicago exceeds the total combined population of these eight Western States.



Three-fourths of Chicago's people are either Foreign Born or born in America, of foreign born parents.

All Elements of Missionary and Social Problems Meet in the City and are Intensified



Chicago has 7,000 Saloons and 1,100 Churches.

For Every Bar is a Door to Hell —Each Church is a Gate to Heaven.

Out of every 70 people in the United States, one is a Disciple.

While in Chicago each Disciple is lost in a throng of 500 people.

Prepared by the BIBLE-SCHOOL DEPARTMENT of the

AMERICAN CHRISTIAN MISSIONARY SOCIETY

CAREW BUILDING
CINCINNATI, OHIO

Supplement to The American Home Missionary, September, 1915. One Set of Five Charts, By Mail, Fifty Cents.

A SAMPLE MAP FOR THE STUDY OF CITY MISSIONS

THE OUTLOOK FOR HOME MISSIONS IN AMERICA

BY WARD PLATT, D.D.
Assistant Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church

THIS is not presented as an adequate survey, nor one with proper relative emphasis. This would necessitate an intimate acquaintance with the activities and programs of most Christian agencies operating in this country.

That the field is extensive is conceded. Its manifold and complex tasks are, however, not so well understood. Here are peoples speaking forty languages, having national traditions, traits and habits of life and thought almost as various. This country is termed a "melting pot" but we must take into account the fires necessary to impart fluidity to the heterogeneous mass.

Not only have we this confusing variety of peoples, but their differences are so wide, so fundamental that, to even outline the situation is to depict characteristics with little in common. When one places side by side the Indian and the Negro; the Oriental and the European; the raw natives of the Dependencies and the Canadian immigrants of foreign speech—he has but begun noting dissimilarities which may be traced throughout all the ramifications of our cosmopolitan population. There is no universal key. The study of a single people or group will furnish little light by which to interpret another.

This but hints at the difficulties of administration faced by Home Boards. The policy adapted to one locality or nationality may be a ruinous misfit elsewhere. Then again, situations rapidly shift. What was good administration there in one quadrennium may be antiquated by the next. The extent and minuteness of information and the alertness necessary to keep it to date impose heavy tasks on Home Boards. Many of these differences are so subtle as to be detected only in "atmosphere." This means that the effective Home Secretary is much "on the road." He must know at first hand. He can not adequately sense situations through others, consequently, administration based too much on information gathered from literature or field workers is foreign.

Woman's Home Missionary organizations owe much of admirable adaptation to life investment by those who work out their programs. They thus become a part of the process. They experimentally know what they provide for others. It may be safely stated that absence of intelligent, sympathetic contact makes nugatory and even dangerous the ministry of any organization, however high its purpose.

We have come to a time when the *Cross* is so absolutely an essential to life that true charity lives hard by Calvary and all her radiating pathways begin at the crucifixion.

It is equally true that humanity, irrespective of color or race, never so welcomed this kind of ministry as now.

We do not minify the value of Home Missionary literature, as but little has been written. The American peoples and their environment remain largely uninterpreted. Dr. Steiner is a prophet of alien folk

because he cries out from the crowded steerage. Complications are crusts.

This is why the North clumsily set about its southern ministries. Imbued with its own ideas and its bias of interpretation it has injected itself into surroundings and traditions so different that too much of its investment and effort has been neutralized. The greater good was thus unwittingly sacrificed and results lessened through failure to recognize equal sincerity in those who saw from other angles.

Destiny of the Negro

To correctly interpret the negro is essential to his uplift. We begin to understand that this is not an offhand proposition. He is human and therefore has depths as difficult to sound as are those of the human race generally. True this is a child race, but a goodly number have graduated from childhood. They are a race, not a class, and, therefore, all the culture, training and essential discipline for a great race must be as truly their objective as for any people who have climbed the slow steeps of the centuries.

No people, by mere assistance, were ever set up in business. Help is necessary, but destiny can not be transmitted.

Booker T. Washington in his "Story of the Negro" is of the opinion that the 130,000,000 blacks elsewhere gives increasing attention to the 10,000,000 here. This means that, to aid in the development of the American Negro, immeasurably above his kind elsewhere, is to so place leverage as most effectively to lift his world race. An immediate issue of absorbing interest of the Negro's place is the southern industrial situation. The advance in manufactures, particularly of cotton, and the new era there in agriculture, are phenomenal. Too much of southern labor is lacking in skill and dependability. This is because it is largely untrained negro labor with a consequent lack of sense of contract.

The cotton crop will, for a long time, increasingly bulk in the world's market. This means added production per acre of intensive agriculture. The Panama Canal will make possible immigrant rates to California not largely in excess of those to New York. This may so stimulate immigration to southern ports as to make the importation of skilled agriculturists easier than to secure them by the slower process of local training. In any case, labor efficiency there will steadily advance by means and from sources which will most naturally supply the demand. Thus we regard this a crucial period for the negro. He may, by proper guidance and self-effort hold this ground against all comers. His destiny is at stake on the issue. This means that schools and all agencies tending to develop intellectual, industrial and spiritual fiber in the negro will increasingly be subject to the strain of forestalling a possible ruinous labor competition in the development of the South. The greatest factor is, of course, the attitude of the negro himself. Never has there been such need of high grade negro preachers, teachers, trained professional men and modern farmers.

We believe that to this end the united forces, philanthropic and religious, North and South, were never so coordinated as now.

The Southern Mountaineers

Again, the 5,000,000 southern Lowland Whites, descendants of servants of old world families who landed there

generations ago, present a puzzling proposition. About 1,000,000 are now segregated about the cotton mills and most of the others may be there within twenty years. It is not easy to draw them into neighborhood church life. Their aloofness may be an inheritance from the scant courtesy accorded them in the past. Their self deprecation and anemic unresponsiveness to overtures for their uplift necessitate intelligent, loving, persistent ministrations.

The southern mountaineer is in sharp contrast to the last named people and is even less understood. Isolated for generations in a mountain wilderness, he is as elusive as his mountain pathways. Yet in sterling qualities, alertness and natural ability, he is without a superior. From surroundings and outward appearances of elemental crudeness his young people enter schools. They go out therefrom into the higher callings of the whole country. So fine is the natural grain that it readily responds to the finest culture.

As an investment these people give immediate and abundant returns. Investment, however, must be skillfully managed, as they are sensitive concerning personal independence. If one is not familiar with the large contributions of these mountain border states to the best life of the union, he is likely to exclaim when he scans the roster.

Our Island Possessions

Porto Rico, while now home soil, is natively foreign, yet its people are so plastic and responsive to a real gospel ministry as to make it a most alluring home field. Its story is so romantic, it so appeals to the human, that money and men the more easily are turned thither. Nevertheless, we fall far short of improving Protestantism's opportunity there.

The Philippines, while technically a home field, can hardly be classed as a Home Missionary enterprise, as they are in fact a most fruitful Foreign Missionary proposition.

The native Hawaiian is vanishing. While the expenditure of missionary zeal has ample vindication in the character of the Hawaiian, yet the race is fading away. The descendants of the early missionaries there constitute as noble a body of Christians, American or European, as may be found anywhere. Chinese, Japanese and Koreans are in the Island in such numbers as to afford an open door for extended effort. Those who labor among them give glowing accounts of success.

The Northern and Western Horizon

Alaska, vast in size, will never in a large way engage the missionary activities of the Church. The number of natives is not large and the American settlers are scattered over such wide areas and grouped in towns separated by such distances as to make possible little more than a thin picket line of churches. The work there is, in importance, not to be minified but its limitations are natural.

The Oriental on our Pacific coast probably receives more attention than is accorded our average alien. The number of our Chinese, Japanese and Koreans are not large, but their influence on their home lands by return travel, correspondence and literature, makes this propaganda one of the most far reaching in its grip on Asia.

This is especially true of the Japanese. We are not likely to overestimate the world importance of Oriental Home Missions along the Coast, particularly in San Francisco. An American, formerly a missionary in Japan, now superintending Japanese missions in the United States, recently received from the Emperor of Japan a decoration accorded almost never to a civilian unless in government position. This was in recognition of his work as an educator, a religious teacher and a friend of the Japanese people.

The presence of some hundreds of Hindus from India, especially in the Northwest, awakens inquiry. In short, the Oriental as a home missionary study, furnishes abundant material. Various Home Boards are ably represented in this work and all are in close touch through local interdenominational organization.

Our Spanish-American Citizens

Our Spanish Americans of the Southwest contribute a chapter of home mission enterprises somewhat analagous to Mexico, yet so distinct as to necessitate methods and administration fitted to these peoples only. Results in the building up of Christian communities are readily apparent among these and all peoples above mentioned. The interpretation of these results is likely to reveal the bias of the observer's angle of vision. If he expects these people to reflect in their social and daily life *American* ways and ideas, he may report himself as doubtful. But if he interpret by the standard of the spirit of Christ, exprest in *native* ways, he may certify to the abundant and far reaching influence of the gospel among any people to whom it has been given.

The Frontier and the Red Man

Even the American Indian, more neglected in ministries adapted to his needs than is the Oriental here, can enrich the story with sketches primitive and inspiring.

The Western frontier, no less than in the past, is an amazement. Its territory in extent, climate and products, staggers credulity. It is such a changing frontier. Its development is so swift paced that the silent, unmarked desert of to-day is to-morrow the noisy, hustling town. The prodigious projects in irrigation, the vast railway systems stretching into hitherto unfrequented regions, furnish a continuously unfolding tale of wonder that almost ceases to attract because of its superlatives. Here is where God and man are just outlining an empire, material and spiritual, that will profoundly affect the world. The material is to-day dominant, but the higher ideals are ascendant and will prevail. The Church responds to this frontier call and yet its needs are but partially met because so little understood.

The Rural Fields

The crucial field is, after all, our Eastern States, and this because of immigration. The invasion is so recent, so huge, so transforming that the Church has not had time to square itself and adequately size up the situation. It can not be compassed by ready measures or transformed by ordinary effort. Thus an adequate program will, under most favorable conditions, necessarily be deliberate. The sum total of present activities for the Chistian uplift of recent European immigration is by no means small. It would bulk larger were it not for the immensity of the whole undertaking.

It is everywhere evident that the American church in inquiry and awakening sentiment, unmistakably manifests a growing determination to rise to this unprecedented challenge. The climatic centers are, of course, a few great cities. There has been nothing like them. They are recent. Their polyglot polychrome peoples stagger even American initiative. The conviction steadily gains, however, that the most stubborn obstacle to advance is not the immigrant but the American church. Having been so long educated in the program of missions to foreign lands, which means the raising of money and volunteers for distant peoples, it is but natural that in the home missionary effort our program should likewise be money and missionaries for a segregated people,—that is, separate houses of worship where missionary services may be dispensed by proxy to alien folk.

We are slowly awakening to our fundamental error. In the main, these people are here to become Americans. We must approach them and open our church doors to them exactly as to Americans. There must be neither pretense nor patronage. When the American church in the spirit of Jesus Christ welcomes to its pews its neighbors of strange speech, when it cares for them enough to convey this invitation to them, the trunk line of evangelizing the foreigner will be laid.

We overrate the embarrassment to the local church of encouraging foreign attendance at regular services or Sunday-school. They, in dress and outward demeanor, will speedily conform to environment.

The question of social recognition is no more inclusive than that in any church where all English speaking members of the community are welcomed. Comparatively speaking, we have no foreign problem. *It is an American problem.*

To be more specific, suppose a local church, in harmony with its gospel commission to all men, were to liberally support, by the present method, missions in foreign lands but when it faced its Home Missionary obligation it should also acknowledge a more advanced standard, viz., a personal ministry because, in the latter case, a part of the field is immediately accessible. this we admit, necessitates an advanced state of grace, but is this not the true measure for our Home Missionary spirit?

How would such a church work out its program? Might it not ascertain what foreign neighbors were most likely to welcome its approach? Suppose a native preacher of unpronounceable name were announced in the Sabbath bulletin of that church as associate pastor, he to go among his people with all the prestige of his church, instead of to invite them to a mission service in a dingy hall on some side street.

Suppose in time this development necessitated a half dozen assistant pastors of as many nationalities and that the work grew into a network of church buildings, all accessory to the mother church with one American pastor over all and an American officiary to superintend temporalities for all. Would not the kingdom of heaven have come not only to foreign neighbors but to that church as well? For how are we to realize God's church on earth except after the pattern in heaven, where they come from the east and the west, the north and

the south and sit down in the kingdom of God?

The writer is not unaware of how impracticable this ideal may seem or of how many awakened questions press for answer. Space does not permit of further detail. He assumes that the Home Missionary Board will have large part in such an undertaking. The Board should finance liabilities beyond the rational church budget. This also suggests a modified program adapted to square miles of rural country-side where populations are relatively as various as in the city.

A Luminous Sign of Advance

A most luminous sign of advance is that of close cooperation among leading Home Missionary Boards as exprest in the "Home Missions Council." This constitutes a Protestant front to promote Missionary measures of large import. It does not blurr denominational lines but makes possible the realization of programs too inclusive for a single denomination. The inclusive effort makes more economical and permanent a single denominational enterprise because needless reduplication of investment may be prevented.

Among its initial movements is a Committee on Indian Missions also a Commission to look after Lumber and Mining Camps. Another is termed "The Neglected Fields Survey." A company of secretaries of various Home Boards visited fifteen western States and by appointment met the leading Protestant missionary forces at State gatherings. The consultations were thorough-going concerning actual unmet needs, overchurching and unnecessary multiplying of men and means. The destitution discovered was beyond the conjecture of members of the deputation. One immediate result of this survey is a canvass by school districts of the 15 States. The returns are on blanks furnished by the Home Missions Council. Collated information gathered from the complete canvass is expected to furnish a blue book for the region covered that will constitute a reliable working basis for all cooperating in those states.

In this rapid sketch we have but outlined some outstanding features. The whole land catches a new Christ vision and manifestations of that spirit are everywhere apparent. One need not be a prophet to predict Protestantism, in batallions and regiments, ere long moving in unbroken phalanx on great problems urban and rural. That time is nearer than we think. In that way may be conserved the vital and immortal which inheres in each several communion.

This larger program gathers meaning from the world significance of American Home Missions, which constitute, as in the past, the most considerable potential base for world evangelization. What we are and what we are soon to be is of profound import to awakening nations. They sit at the feet of the United States and as in no previous decade they say, "Teach us what you know." We teach them *what we are*. Who can compass the world meaning of Home Missions in America? This, as one has said, is "not America for America's sake, but America for the world's sake."

In our midst is the Christ, and by unprecedented, providential unfoldings He is saying to us concerning the multitudes, "Ye need not send them away, give ye them to eat."

A Y. M. C. A. COMMENCEMENT AUDIENCE OF 400 FOREIGNERS IN THE OLD CITY HALL, PITTSBURG
This was at the graduation of the class in civics

A PRACTICAL WORLD-WIDE SERVICE TO THE IMMIGRANT

BY CHARLES R. TOWSON, 124 EAST 28TH STREET
Secretary, Industrial Department, International Committee, Y. M. C. A.

I never saw such a chain as the Y. M. C. A.—it is without a missing link. I was met at Christiania, then at Liverpool, then at Ellis Island, and then at destination.—A Norwegian Immigrant.

THE Church expresses its Christian spirit of world service in a fitting way when it sees and follows the great world tide of immigration with a service that is practically world-wide. In addition to the many lines of service rendered through various denominational agencies, one unified interdenominational work has been established which follows the immigrant from the port of his departure to his destination and there introduces him to friends who interpret to him that type of Americanism which has its origin in the Christian Church. This work is being done through the Y. M. C. A., under the auspices of the Industrial Department of the International Committee.

From Liverpool to San Francisco, from St. Johns to Victoria, from Libau, Russia, to South Africa, and from Mediterranean ports to South America, this chain of influence, this series of contacts in service, is in operation. Last year 150,000 immigrants of 35 nationalities were touched by this single agency of the Church and felt the influence of a sympathetic personal service.

Immigration secretaries are now stationed at Liverpool, Southampton and

Bristol, England; Glasgow, Scotland; Le Havre, France; Hango, Finland; Libau, Russia; Hamburg, Germany; Antwerp, Belgium; Rotterdam, Holland; Genoa, Italy; Christiania, Norway; and Gothenburg, Sweden. Immigration secretaries are at work at St. Johns, N. B.; Halifax, N. S.; Quebec, Que.; Boston, Mass.; Providence, R. I.; Philadelphia, Pa.; and five secretaries in Hoboken, New York City and Ellis Island.

These port secretaries render a personal service to the immigrants that is as varied as their needs, which are legion. This is supplemented with introductions by cards (in 30 languages) and by letters to the associations in this country to which the immigrants go. The advices usually reach the association at destination before the immigrant arrives, and many a homesick newcomer has been gladdened by hearing his name called by the association man, who greets him on arrival.

Two thousand North American men are coming into personal contact with the newcomers in rendering personal service of this and other kinds. Nearly a thousand of these volunteer workers are students in colleges and universities—young men who will sooner or later be employers of labor, and as personal acquaintance with the foreigner is the best guarantee of considerate treatment, the importance of this early contact will be seen. The association is enlisting these young men largely from the scientific schools—young engineers who will soon be in charge of the very industries and construction operations in which the immigrants find their first employment. When these students come into personal contact with these newcomers they learn to know their needs, their hopes and their personal worth; it is easy to understand that when these same students become engineers they will use their influence in a way to improve the working conditions of the foreigners, and probably their living and leisure conditions as well.

In 400 associations, these and other volunteers, lawyers, educators, business men and others are teaching English and Civics and otherwise helping the immigrants to adjust themselves to North American life. Most of these men are members of the Christian Church, and all of them, we believe, are impelled by the spirit of Christ. Such personal contact with the highest type of men is one of the finest privileges which can be afforded to immigrants and the very best solution of the "immigrant problem."

Some instances cited from the last monthly report of the association illustrate the varieties of the service rendered by the port secretaries:

A Swede writes: "Your letter got me a position. If you were here I would put my arms around your neck, if you would let me." Another grateful immigrant writes from North Dakota, thanking the secretary at Rotterdam for the assistance he received there, saying that a like service was rendered him at New York, "where the secretary, Mr. Stevens, helped me in every possible way."

The secretary at San Francisco reports to the secretary at Liverpool that "———— and ————, bearing cards of introduction from you, arrived in San Francisco, much discouraged and with little capital. We found positions for both of them, located them in lodgings and made them as comfortable as possible."

HAVE WE NOT ALL ONE FATHER?

HATH NOT ONE GOD CREATED US?

—*Malachi ii. 10*

Industrial Department
The International Committee of Young Men's Christian Associations
124 East 28th Street, New York City

A Dutch immigrant, who received a card of introduction to the association at Kalamazoo, Mich., writes: "The Y. M. C. A. here has appointed me to meet Dutch immigrants to this city; other Dutch friends will help our countrymen when they arrive. This is a good way."

The port secretary, away up in Libau, Russia, reports coming into personal contact with 842 emigrants of 10 nationalities in one month, and illustrates his work by telling of two young men who got into trouble and could not leave with the steamer for America. He says: "I found work for them and later secured a passport."

From the Canadian port secretaries comes the same story of friendly aid, rescue and protection:

A young immigrant with only 45 cents was ordered deported. Work was found for him on a farm; a friend paid his transportation to destination; the immigrant is now located; is making good and is very grateful to the association. A member of the boys' department of the Denver Y. M. C. A. worked his way to England, was stranded there and came to Canada as a stowaway. He was put into prison and ordered deported. The secretary cooperated with the United States Consul, secured his release, sent him across the line, obtained work for him, and it is believed that this will be the turning point in his life. Another immigrant writes from Brantford, Ontario: "I shall never forget the kindness shown me during my detention in the immigration hospital at Quebec. I ask that you please meet my wife and child, who leave England and expect to land in Quebec. I shall deem this a great favor."

From Toronto one writes: "It was very kind of you sending my trunks. I shall never be able to thank you enough. I am grateful for all you have done for me." And another from Brownsberg, Quebec: "I enclose $2.30. I started to work as soon as I got here and got my first pay Saturday. I expect to have a good summer. I shall never forget the good friend you have been to me. I thank you very much for your kindness. May God bless you and reward you."

At Ellis Island

The story of what is done at Ellis Island, and at the docks of New York and Hoboken, can not be told in figures, and a full description would require too much space. But an idea may be had from the fact that, during the last month, 2,254 persons were assisted in various ways; 1,640 cards of introduction were issued and 1,100 letters and telegrams sent. Thirty-five nationalities were represented among the 1,300 immigrants served in these and other ways at Ellis Island, and introductions by the three Y. M. C. A. secretaries stationed there were given to associations in 35 States and 7 Canadian provinces. These secretaries cooperate with all of the government, Church and secular agencies and help to weave the golden thread of personal service into the whole scheme of work for immigrants at that great port.

Two Armenian boys, who had been helped, looked stedfastly at the letters "Y. M. C. A." on the secretary's cap, then took off their hats and offered a prayer. They gladly received a card of introduction to the association at their destination.

A Servian woman was crying in the detention room—she had no money and would be sent back. The secre-

tary took the address she carried, communicated with the party, and two days later received a letter with $30. That day she was landed and started on her way to her son.

A young man with a ticket for North Dakota was detained for lack of money. Upon advice of the secretary he changed his railroad ticket for cash, and was landed. The Secretary found employment for him in an adjoining State and this coming American writes: "I hope the day may come when I can help you carry on this great work."

A man from South Africa writes from Rochester to thank the secretary for his timely help, and a young man on his way to Alberta says: "Thank you for all you have done for me. I could not sum up the number of valuable services which you are rendering to young men."

A young Russian in distress was cared for over night at the 23d Street Branch and the following day taken to his friend; and a Portuguese with a letter of introduction from Brazil was joined to a friend from Buffalo; both of the newcomers and their friends were grateful to the Association.

Among all the various kinds of service rendered by the Association at the points of destination not the least appreciated is the *welcome* extended. When for various reasons the immigrants do not find their way to the Association building, the Associations send letters, or what is better, visitors of the same nationality and extend a welcome and offer service. It is hard to make them understand at first that such interest is unselfish, but when they do understand they appreciate it.

A CITIZENSHIP CLASS OF THE Y. M. C. A. FOR FOREIGNERS

Here are some typical instances quoted from the same monthly report:

Ioniki Finko located. Is employed in the Brass Foundry. Will study English with a group of other men. —(Fort Wayne, Ind.)

Lemel Moses is with friends and has employment. Richard Schudt located, is getting along all right and is employed. Oscar Schreibler located, is well cared for and employed. Ghiodate has left New York and gone to Cold Springs where he has employment. Jones has left for Chicago where he has employment. —(Washington Heights Br. N. Y. City.)

The Greek arrived, works in a shoe

shining parlor, shined my shoes, and refused pay. He and his cousin have joined the Association. He expects a brother soon and wants the Association secretary to meet him. —(Centralia, Ill.)

The sixteen Albanians have been located and assistance rendered in various ways; an Italian and a Portuguese also located. —(New Bedford, Mass.)

Our corresponding member found Isaac Jacobus Van Gills. He could talk very little English. He promised to visit the Association; goes to Church. —(New Jersey State Committee.)

Victor Lenko lives with friends, had found employment, is contented and thanks the Association for looking after him. —(Cambridge, Mass.)

Semoria has been visited. He is now working on a garbage wagon. Hoe Santos is working in the yards of the Southern Pacific Railroad. —(Oakland, Cal.)

Recently the Pittsburgh association had 225 men in a meeting of those who had been helped to qualify to get their second papers.

Making Citizens

Last year 17,000 were enrolled in the classes in English taught by a system developed by Dr. Peter Roberts of the Industrial Department of the International Committee. It is the best known method for teaching adult immigrants the English language. In many classes the appreciation is like that of a group of Ruthenians in New York. When the class had finished the first season's work the Greek priest came to the association, spoke to the Secretary of the good work done and asked him if a gold watch would be a suitable present to the teacher, for they wanted to show their appreciation of his work.

No difficulty is experienced in dealing with either Roman Catholics or Jews, so far as the immigrants themselves are concerned; it is only when ecclesiastical jealousy is aroused that any question arises; then there may be temporary interruptions by order of the priest. But the men ultimately come to understand that there is no proselyting purpose on the part of the association—only a sincere desire to render a practical service in the spirit that recognizes all men as brothers and sons of one Father. That they respond to this is shown by the testimony of all workers who come into personal relation to this program of service, and if further evidence were needed it would be found in the constant increase in the number who are being served, as well as in the number of workers who are enlisted in this—the nearest and in some respects the richest and ripest field of modern missions.

This chain of contacts in service is now established at ports of embarkation, in steerage (to some extent), at the ports of entry, at some of the railroad stations, and at the points of destination. It is being strengthened and enlarged, and we believe that the Kingdom of God is being brought nearer to thousands of lives by this interpretation of Jesus Christ.

The language of love and service is understood by those from every land, and this is the language in which the Christian Church must speak to this moving multitude of lives—the human tide of immigration.

WHAT NEW BRITAIN IS DOING TO HELP THE IMMIGRANT

BY MRS. BENJAMIN W. LABAREE, NEW BRITAIN, CONNECTICUT

THE immigrant has come to New Britain, and has come in such large numbers that a great national authority has pronounced the Hardware city of Connecticut to be "the most foreign city in the United States."

Not only has the immigrant come in large numbers,—he has come in great variety, and speaking many languages. At one time the children of one of the public schools represented thirty languages. One wonders if the men of Babel, discouraged and scattered abroad by reason of a multiplicity of tongues, had more to cope with than do the people of New Britain!

With the variety of races and languages comes an infinite variety of customs and creeds, of possibilities for good and evil, of desires and needs,—and greatest of all, the need for what the Christianity of America can do for them. Whether it is the immigrant who flees here from hopeless social conditions, or from religious persecution, whether he comes to educate his children in a free land, or to accumulate wealth in a land of gold, he needs most of all that expression of Christianity which Mr. E. A. Steiner thus characterizes:

"If we care at all for that struggling, striving mass of men unblest as yet by these gifts of Heaven which have blest us, let us prove to these people of all kindreds and races and nations, that our God is the Lord, that His law is our law, and that all men are brothers."

What is New Britain doing to help the immigrant? How is she facing her problem of assimilating into useful American citizenship 80 per cent. of foreigners or their children in a population in the neighborhood of 50,000?

In a brief article like this there is not time to enter into details concerning the excellent public school system, the State Trade Schools for boys and girls, the City Hospital, and the painstaking work done by the Board of Public Charities and the Playground Commision, tho it should be mentioned in passing how closely and increasingly these departments cooperate with other agencies that serve the foreign population. Other organizations which are constantly assisting our immigrant population are the Charity Organization, the Visiting Nurses' Association, the Day Nursery, the Young Men's Christian Association, the Young Women's Christian Association, the Young Men's Temperance and Benevolent Society, the Boys' Club, the Working Girls' Club, the Tuberculosis Relief Society, and the City Mission.

There is not space to speak at length of the churches, schools, lodges and other organizations, originating among the various classes of immigrants and conducted by them. But the following figures will give some idea of the manner in which the foreigners of New Britain are cared for by their own church authorities:

Foreign Churches in New Britain

3 German Protestant.
1 German Roman Catholic (with French services).
3 Swedish Protestant.
2 English Roman Catholic (1 has Italian services).

1 English Lutheran.
1 Russian Orthodox.
1 Ruthenian Greek Catholic.
1 Lithuanian Roman Catholic.
1 Polish Roman Catholic.

It is a common experience in the churches where *only* foreign languages are used that the young people grow to prefer English to the mother tongue and drift off in large numbers to swell the crowd of the unchurched or to enter some church that will give them interests and activities in the language which they prefer, and in the use of which they feel at home.

In 1911 at the suggestion of the Charity Organization, all the churches, the benevolent, civic and religious societies were invited to appoint delegates who met and organized a Central Advisory Council. Twenty-nine organizations are at present represented in the Council which has undertaken the study of Child Welfare in New Britain, and after adopting recommendations, which are referred back to the various organizations for approval, is prepared to push needed reforms with all the strength of the most representative body of men and women in the city. Plans are being discust for a Child Welfare Exhibit in the fall of 1912.

The organization whose work is perhaps the most distinctively planned to help the immigrant population of New Britain through the churches is the City Mission.

This was reorganized some 14 years ago from a Rescue Mission, and with the great changes which have taken place in the city during these 14 years, the City Mission has changed and enlarged in methods and policy. It's newly revised constitution shows that one of the principal objects of the City Mission is "to assist the cooperating churches to establish and conduct City Mission work in various languages and by suitable methods." There are 11 Protestant churches,—American, Swedish, and German,—represented by pastors and laymen on the City Mission Board, and these are Congregational, Baptist, Lutheran, Methodist, and one People's Church.

It was in 1909 that the City Mission adopted as its working theory the following: The City Mission work is to be done *through* the churches, and just as far as possible *in* the churches already established. We have no separate City Mission building or hall where we tell our foreign citizens that they may gather for services, but different churches open their doors to different sets of foreigners, where as far as possible they are ministered to in their own language, and as quickly as they can understand English the effort is made to draw them into the Sunday-school and English services. A few months after the adoption of this working plan, a book was published by Mr. E. A. Steiner, in which the author advocated practically the same plan for evangelizing and Americanizing our foreign population. Neither Mr. Steiner nor the New Britain City Mission knew of the conclusions arrived at by each other.

Some of this work for distinct nationalities has been going on in the two larger Congregational churches of the city for a number of years, and is not in any sense under the direction of the City Mission, tho in close cooperation with it. The services of the superintendent and her assistants are available at any time for the work

of these churches, as well as for the churches where their help is still needed in starting and carrying on the work. The aim is to place as rapidly as possible and profitable, different lines of work in the different churches, and to direct such work only so long as is necessary until the church can take entire control of it. The City Mission is a sort of clearing house, responsible to see that no overlapping or waste of effort takes place and that all gaps are filled as speedily as may be compatible with the best interests of the work.

A few illustrations may be in place, showing the practical results of this method of work.

The South Congregational Church has for many years conducted a Chinese Sunday-school and the consecrated woman who is in charge sees to it that no Chinaman comes into the city without being visited and invited into this school.

The same church organized some years ago a Persian-Assyrian Brotherhood, whose meetings and Sunday-school class were under the charge of two men of the church, and were for some time conducted through interpreters, who were members of the Brotherhood. When the present superintendent of the City Mission began her work in New Britain in 1909 the 250 Persian-Assyrians claimed her as their special friend, as they had all come from the mission station in Persia where she had spent many years, and she frequently addrest them in their own language. Early in 1911 the South Church and the Persian-Assyrian Brotherhood aided financially by the Connecticut Home Missionary Society called a pastor of their own race who had just immigrated to America,—a man of ability and consecration who had been trained in Persia and was in the active pastorate there. He is doing splendid work for the Persian-Assyrians of New Britain, Bristol, and Hartford, and is directly responsible to the pastor and committee of the South Church.

This church has also a mission for the Italians, and aided by the Connecticut Home Missionary Society supports an Italian missionary.

The First Congregational Church has for several years given a church home to Armenians, and at first an Armenian student from Hartford Theological Seminary preached for them once a week and visited in a few of the homes. This work has grown very much in the past three years, and now an experienced ex-missionary from Turkey works and visits among the Armenians of the city, conducts a Sunday-school class for men, a mothers' meeting, and various other classes and gatherings, while weekly Armenian preaching services are held. Those who understand English are being drawn more and more into English Sunday-school classes and into church fellowship. This same missionary suddenly found it possible to open up work for the Greeks of the city and uses her knowledge of French among those whose mother tongue it is.

Three years ago the pastor of the Methodist Episcopal Church asked the superintendent to find some form of work for his church which had never attempted anything of the kind. After a careful study of a certain section of the city the proposition was made that the ladies of the Methodist Episcopal Church conduct a sewing-school under

the leadership of the trained missionary. This was taken up by the Home Missionary Society of the church and was financially backed by the Standing Committee. Last spring closed the third season of a most successful sewing-school in which children of 16 nationalities, with an average attendance of 75 each week are taught not only sewing but bedmaking, how to mind the baby, and many songs and hymns and Scripture verses. Various mothers' parties in connection with the school bring in the mothers of these children, and a picnic for the children and mothers and babies ends the season.

The success of this school and the clamorous requests of children in another part of the city, led to the formation of another sewing-school which is taught by young ladies from Congregational, Baptist and Episcopal churches. This school has been so popular that 61 children at a time have had to be turned away for lack of room and teaching force.

These illustrations will serve to show the methods and working value of the plan of City Mission work as conducted in New Britain. Two or three more facts should be added. Instead of furnishing work or giving much relief, except by request of donors at Thanksgiving and Christmas and in special cases, the City Mission takes great pains to connect those who need assistance with the various agencies which now exist in the city for relief of one kind and another, such as the Charity Organization and the other agencies mentioned earlier in this article. The missionaries are constantly called upon to help these organizations and the hospital in the matter of translation for foreigners who do not understand English. The superintendent and her two assistants can use nine languages, and the three missionaries connected with the First and South churches can use six more, these fifteen languages being about half of those spoken in this cosmopolitan city. The frequently exprest aim of the City Mission Board is to gradually increase its staff so that all the inhabitants of New Britain who need their aid can be reached in their own languages.

Inevitably the question arises: What are the results of these efforts and of this expenditure of time, strength and money? Visable results are hardest to trace in work whose object is not only physical and moral but ever and always spiritual as well. Changed lives and improved living conditions go hand in hand and for both of these objects many Christians in New Britain are working. The city clerk reports that results of the efforts to instruct mothers in the care of their children by the visiting nurses and missionaries, coupled with the work of the chairman of the Board of Health are already shown in a lower summer death rate among infants.

There are from 90 to 100 families of a certain nationality in New Britain. A year ago there were only from twelve to twenty of their homes which could be considered thoroughly clean. To-day there are only six of their homes which could be considered thoroughly dirty! One and another home was cleaned up for the expected visit of the missionary, and the housemother became so proud of the way her home looked that she joined in the campaign to make her neighbors do likewise, and thus the good work spread. Seventy newly

clean homes! Who can measure the effect? A pastor was questioned as to what he considered the results of this systematic effort to help the immigrants in New Britain. He unhesitatingly replied, "We can not measure the effects on the immigrants, but *the results in the churches* have been tremendous." The education and enlightenment of the churches, the personal work done by church-members, the new attitude of individuals and churches towards work for foreigners, the deep interest in studying the various nationalities and their history and characteristics, and the method of approach to each,—all these must be reckoned as a part of the results of City Mission work in New Britain.

We sometimes hear people say with a complacent air that they "do not believe in foreign missions but they *do* believe in home missions." One wonders what share these exclusive believers are taking in the work that has come to us to be done and just what they would call it in a case like this: One of the assistants in the New Britain City Mission is a convert of the American Board Mission to Austria, started by the father of the superintendent who was herself a missionary in Persia. Her husband ordained and superintended the work in Persia of the present missionary to the Persian-Assyrians of the South Church, New Britain. Now the ex-foreign missionary and two products of foreign missions are working together in a little city of Connecticut for thousands of foreigners. Is it home or foreign missionary work, or is it the common sense conservation of the wonderful unrealized possibilities of those landing on our shores? Let us call it rather the results of a conscientious effort on the part of the people of a prosperous Christian city to atone for their neglect and to rise to their opportunity as described by the poet-seer, Robert Haven Schauffler, in "Scum o' the Earth."

"Countrymen, bend and invoke
Mercy for us blasphemers,
For that we spat on these marvelous folk,
Nations of darers and dreamers—
Scions of singers and seers,
Our peers, and more than our peers.
Rabble and refuse we name them,
And 'scum o' the earth,' to shame them.
Mercy for us of the few, young years,
Of the culture so callow and crude,
Of the hands so grasping and rude,
The lips so ready for sneers
At these sons of our ancient more-than-peers;
Mercy for us who dare despise
Men in whose loins our Homer lies—
Mothers of men who shall bring to us
The glory of Titian, the grandeur of Huss—
Children in whose frail arms shall rest
Prophets and singers and saints of the West.

New comers all from the eastern seas,
Help us incarnate dreams like these.
Forget—and forgive—that we did you wrong.
Help us to father a nation, strong
In the comradeship of an equal birth—
In the wealth of the richest bloods of earth."

MISSIONARY THOUGHTS

"An ordinary contribution box has become an instrument by which the contributor as he sits in his pew can touch every continent and do a work for Christ where his own footsteps can never tread."

"He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or Chinaman is by way of the throne of God."

MISSIONARY OCCUPATION OF SOUTH AFRICA *

BY PROF. H. P. BEACH, NEW HAVEN, CONN., YALE UNIVERSITY
Professor of Missions, Yale University

AT the Fourth General Missionary Conference of South Africa, held in Cape Town during July last, the report of Commission I, "Survey and Occupation," was subjected to a longer period of criticism and revision than that of any one of the remaining five commissions. It is indicative of the wide interest taken in the subject as well as suggestive of the effect of utterances of the Edinburgh Conference, since it was in part a reply to positions taken by Edinburgh's Commission I in its discussion of the missionary situation in the sub-continent. The present article has to do with the Cape Town deliverance, with comments thereon. It will accordingly follow the main divisions of that report.

The Field Surveyed

This includes that portion of South Africa lying south of the Zambesi and Kunene rivers, a considerable portion of which is karroo, high veldt, or actual desert, so that its population is sparse, there being only five or six millions resident within the entire region. Yet it possesses the rich gold fields of the Witwatersrand and the diamond mines of Kimberly; portions of it are fertile and well watered and capable of growing tropical fruits and grains; much of it, through its elevation and temperate zone characteristics, is destined to be a white man's country. Concerning this important field the commission reported some differentiæ, which the Church must bear in mind in its missionary propaganda.

1. The unoccupied areas will be readily located by a reference to the accompanying map. Arid German Southwest Africa has an estimated population of 40,000 living on its extreme northern and northeastern borders, who at present are without a Protestant missionary. Two districts of Southern Rhodesia, with a population of 125,000, are likewise destitute of missionary ministrations. North Bechuanaland is said to have 10,000 similarly neglected natives. But the most important area under this head is found in Portuguese East Africa, south of the Zambesi—not including the district of Lourenço Marques—where 1,250,000 are without missionaries. Nearly a million and a half are thus without any possibility of hearing the Gospel and are also without its auxiliary material blessings.

2. Under the head of insufficiently occupied regions, the commission placed those portions of Southern Rhodesia, Bechuanaland Protectorate, North Transvaal and Portuguese East Africa, which are so marked on the map. Swaziland and Amatongaland, while now without sufficient workers, are soon expected to be manned more adequately, and hence are ranked under paragraph 4 below. A number of the members of the conference desired North Transvaal to be regarded as another exception to be classed with the sufficiently occupied fields.

3. The regions ranked as congested areas gave rise to the most debate. In general, cities which for mining or other purposes make incessant demands for laborers, and country areas which as native reserves or locations call for a dense native population, were classed under this head. The Witwatersrand, Natal and part of Zu-

* See map on back of frontispiece.

luland, East Griqualand, and the Ciskei, were specifically named as such districts; tho owing to strong protests from workers in Johannesburg and Pretoria, the Rand was finally removed from this category and regarded as a special field which must call for a large staff of missionaries for some time to come.

4. Turning again to the map, those portions which are left blank are looked upon by the commission as sufficiently occupied*; tho, of course, the staff at present laboring there will need to be kept full for many years. This section gave rise to almost no discussion, tho members of the conference regard it as very important.

Questions Connected with Occupation

Had opportunity for prolonged debate been given, this heading would have been one of the most profitable in the entire report. The commission had presented such cogent and reasonable arguments that little was said by the conference in the way of contradiction or disapprobation.

1. The Edinburgh Conference had exprest an opinion that examples of congestion were unduly numerous in South Africa. This was shown to be hardly true; and that so far as it was a criticism to be heeded, there was an excess of societies only and not of workers. Even in Natal, where there are some 250 laboring, each effective missionary has a parish of about 7,000 souls, according to one authority in that province. The feeling of members was that if in any way the number of societies could be reduced, or at least if some plan could be devised which would prevent the entrance of any new boards, the Edinburgh stricture would be fully met.

2. The evils resulting from an excess of societies are manifest and are chiefly these: There is inevitable overlapping, thus making it difficult to provide for the healthy development of the Native Church. Such growth calls for "a field wide enough to allow of the orderly development of its several parts and compact enough for all those parts to be coordinated into an organic whole." Both these desiderata are lacking where a given society is encroached upon by other boards. Again, a congestion of societies injuriously affects church discipline; since standards vary in different missions, and the discipline of one is not likely to be respected by another. It is likely to relax under these conditions, and suspicion and aloofness between different societies may result. Even more deplorable where it exists is the necessity of conserving one's own members from the aggressions of a neighboring society—more commonly from its unwise native agents—instead of giving all one's attention to aggressive advance against the evils of heathenism.

3. Edinburgh had suggested that the number of European missionaries in South Africa is adequate, if only they were properly distributed; but redistribution of forces in old fields is most difficult. The commission felt that it was nevertheless possible, provided the requisite evacuation of a field by a given society was not the result of outward compulsion, was by mutual agreement with some other cognate and friendly society, was the result of consultation with, and the consent of, the natives to be transferred, and pro-

* It should be understood that part of this region is either desert or so dry that it sustains only a sparse population, in sections none at all.

vided that no sacrifice of fundamental principles was called for. Yet it is evident that if these principles are applied, there are societies whose creed and constitution make it practically impossible to surrender their converts to other societies. Under such circumstances congestion is a lesser evil than the results of enforced redistribution would be.

4. Demarcation within congested areas is the most practicable course to pursue, and the commission urged the procedure upon the conference. Already in the majority of cases societies have agreed as to boundaries, and those agreements as a rule have been observed. In instances where this result has not been reached, moral suasion and possibly the intervention of an arbitration board were recommended. It was suggested that societies regard as the legitimate field of a station the territory within a radius of from 3 to 25 miles, according to density of population. In great mining centers, the commission's correspondents suggested that not more than two missionary societies labor in a given compound, even if it contained 5,000 miners, as some of them do. Since native workers are usually the offenders against the recognized delimitation of fields, conference members were asked to keep careful watch against such transgressions.

The Forward Movement

The duty of adequately evangelizing the entire sub-continent was manifestly one which devolved upon societies already laboring in the country. They know the field and its peoples; they are averse to any increase in the number of societies; they know best what sections are unoccupied. Hence a forward movement among them is called for.

1. The unoccupied or semi-occupied fields are for the most part without missionaries because they are malarial. Yet it was argued that these same districts count among their residents white miners, traders, hunters and government officials; why not send there messengers of the Cross? Approximately a million and a half souls are at stake—each soul worth a world —far more than the paltry millions lying in the gold and diamond mines of South Africa.

2. As for ways and means of occupation, a reiteration of the principles enunciated at the conference of 1909 was made and urged upon the members. These are: "The societies that should advance into unoccupied territory are those that are nearest in geographical situation and linguistic affinity; and failing these, any other societies already at work elsewhere in South Africa and that are ready and willing should be invited or permitted to occupy." This was followed by a detailed list of societies and the fields which are likely to be linked, if this recommendation materializes. An occupation committee whose duty it should be to correspond with the societies mentioned with reference to such unoccupied fields, and to carry into effect any recommendation to be made, was advised.

The force of occupation was to be found in an increased number of fully trained native workers, this force to be educated in union institutions, if possible. But in addition the commission showed that an increase of the European and American force was demanded and that 100 such missionaries were urgently required. Even then

each missionary would have a parish of 15,000 heathen, a lower basis than obtains in the remainder of South Africa. While the conference was very chary in the matter of using numbers as arguments, in this call for 100 fresh recruits they were agreed.

The Present Situation in South Africa

1. The commission presented facts that are calculated to inspire courage in the faintest heart. Heathenism is slowly, but certainly, yielding before Christianity. Figures were quoted—and also challenged—showing that in 1877 there was one Christian convert to 10 heathen. To-day there is one Christian to four heathen. Two suggestions were noted: "That there are to-day five times as many Christian converts in the South African mission field as there were 35 years ago; and that while the native population of the territories in question has a little more than doubled itself during the period in question, the number of converts to Christianity has been quintupled. Of the two statements, the latter is by far the more important and inspiring; for it means, statistically interpreted, that if the same rate of progress be maintained—and there is every reason to expect that it will be not only maintained, but accelerated—another half century may see the complete Christianization of the heathen population of South Africa south of the Limpopo River."

2. But another note was also sounded. Not a few missionaries testified, that while granting that advance was manifest, heathenism, nevertheless, remains strongly entrenched and is becoming more hardened against Christian influence and teaching. This was partly due to the failure to make a determined evangelistic advance against heathenism, partly to the tendency to segregate converts into little communities, differentiated by garb and manner of life from their heathen neighbors. Had they been encouraged to remain in their natural environment, the leaven would have exerted its Christian influence.

3. A disquieting feature of the present situation is the multiplication of educated, but unconverted natives. These men are increasingly demanding political rights. Such aspirations might be sympathized with, if representation meant the entry of Christian principles and the Christian spirit into politics. Hitherto practically all education in the sub-continent has been imparted in missionary schools, aided by government grants. Latterly the government has altered the required curriculum, so that secular instruction overshadows religious teaching. The old evangelistic emphasis is thereby weakened, and a generation of non-Christian negroes is resulting, tho still the majority are Christian by profession or in principle.

4. The word with which the commission closes its report is the legitimate conclusion of the fact as the present writer has seen them. "The chief need discovered by a review of the present situation is the need of more, and more sustained, evangelistic effort. The native scholastic institutions stand in need of greater evangelistic activity. The older fields, with the patches of unyielding heathenism lying within them as great disfiguring blots, require a revival of evangelistic effort. In the newer fields, evangelistic work must be vigorously prosecuted, and that without a moment's delay, if they are not to repeat the ex-

perience of the older fields and after the lapse of years to find that the enemies which they have failed to expel or subdue have become 'scourges in their sides and thorns in their eyes.' The untouched areas of our sub-continent, finally, can only be reached by a courageous evangelistic effort."

A Few Comments

Thus far the writer has been giving as fairly as he could the views of the commission and of the members of the General Conference. At risk of presumption, he ventures to add a few paragraphs, based upon personal observation and inquiry made in all sections of South Africa, except German Southwest Africa, which, unfortunately, he was unable to visit.

1. There is an inherent difficulty facing South African missionaries which is likely always to remain. It is the sparsity of the population and the difficulty of access to the people. The first impression made by a tour through the country is that there are too few people to make it worth while to try to reach them. When dense populations, like those in India and China, are without missionaries, why ask the Church to send 100 recruits to this arid land of magnificent distances and perennial thirst? In reality, the railways are often bordered by strips upon which natives are not allowed to settle; hence their absence from view. In other sections, like Natal, the neutral tints of huts hidden in the bush, or concealed by the multitudinous hills, give a false impression of sparse populations, whereas, the inhabitants are more numerous per square mile in Natal than in the United States. The figures for the South African Union by the census of 1911 are as follows, counting only the pure blacks and not the mulattos and whites: Cape of Good Hope, 1,519,939, or 5.49 per square mile; Natal, 953,398, or 27.01 per mile; Transvaal, 1,219,845, or 11.05 per mile; Orange Free State, 325,824, or 6.46 per square mile. For the Union as a whole, the negro population is 4,019,006, or a density of 8.50 per square mile. This means that the people are separated from each other by considerable distances. The census does not work out the item of proximity by races, but including all races the figures are as follows: In Cape of Good Hope the average distance of one person from another is 1,866 feet; in Natal, 975 feet; in the Transvaal, 1,452 feet; in Orange Free State, 1,752 feet; and for the Union as a whole, it is 1,596 feet. Of course, the negro population would be less near to one another than the entire population as shown in these figures.

These facts suggest two things: First, that a larger number of missionaries is called for per 10,000 than in densely populated countries like those of the Far East. Secondly, in view of the distances involved, the lack of suitable places of entertainment for white missionaries in the kraals, and the desirability of that closeness of contact possible only to the native worker, this class of missionaries must be relatively much larger than in lands where conditions do not require a large preponderance of natives as compared with white workers.

2. Health conditions being what they are in the parts of South Africa as yet unoccupied, the larger use of specially trained natives, who are already acclimated to a larger degree than white missionaries of long residence in the country, is likely to se-

cure the best approach to these inhospitable regions. While the foreign missionary should occasionally visit these sections, if the specially trained negro has been fully prepared for exercising functions of the ordained leader, the demands will be met as effectually here as is the case in West Africa north of the Equator. There are few Bishop Crowthers, it may be, yet the native pastorate of the Niger Delta proves what the negro, unaided almost, can accomplish. A training far in advance of that usually given is a prerequisite to such a scheme.

3. A sense of personal responsibility and privilege must be more constantly instilled into the native church than is the case at present, if the sub-continent is to be speedily evangelized. What the Church in Basutoland, under the encouragement of its missionaries, notably Coillard, has been enabled to do, particularly in Barotseland far to the north, is suggestive of what might happen all over South Africa under similar encouragement and training. The strength of the Ethiopian movement lies in its emphasis of native initiative, and its sense of independence through native activities. This spirit should be encouraged and wisely guided, if it is to be dynamic.

4. Greater responsibility on the part of white churches of the sub-continent for the evangelization, not only of South Africa, but also of the entire continent, must be preached and actually undertaken, if Christianity is to do its best and largest things for Africa. It is most refreshing to see what excellent things have already been accomplished through the Dutch Reformed Church in this direction. Its missions, extending as far north as Nyassaland, are a reflex blessing to the white churches, as well as prove a great evangelistic asset among the heathen. The Wesleyans to a less degree are following in the footsteps of the Reformed Church. Individual sections, notably those where mulattos—they are known as "Colored" in the sub-continent—are rightly guided by their white leaders, further prove what the possibilities are. The present writer cites instances of such activity in an article in another issue of the REVIEW.

5. Gratifying as is the report of the Cape Town Conference, it corporately lacks the courage of individuals on its own floor, and especially that of the provincial gatherings of the Natal Missionary Conference. Despite protests on the part of one or two speakers against the idea that denominational unwillingness to abide by certain laws of comity exists, it most certainly seems to exist. Such workers say that there is no overlapping, but only interlacing. To the writer the maps of certain districts seemed like the most complicated cases of gerrymandering imaginable. Other items under the head of comity seemed to be occasionally disregarded. In Natal a considerable number of the strong missionaries feel that it is hopeless to try to attain unanimity of action, and that the wise step would be to permit certain denominations—notably one—to stand by themselves, as conscientious scruples make impossible their assent to prevalent views of comity, and go forward as a united body irrespective of conscientious free lances. It seemed to us that too much time is being wasted in the vain attempt to secure entire unanimity, when much more might be accomplished by the

organization of the large majority of societies who could agree upon a plan of action that would not be handicapped by recalcitrants, permitting them to formulate policies of their own.

6. Another note which was almost lacking in this conference has much to do with Africa's evangelization. It is the absence of any extended reference to Black Africa of the central zone. It is there where the masses are. If South Africa has six or seven millions of natives, the rest of the negro population is at least 20 times as numerous, and even more spiritually destitute. As Mr. Gerdener pointed out a year ago: "More than one-half, almost three out of five of the total number of ordained missionaries in Africa, with its nearly 150,000,000 heathen, are attending to the evangelization of 6,000,000 heathen south of the Zambesi and Kunene rivers, deducting the 1,000,000 natives who are already Christians. So that while in South Africa every ordained missionary has some 13,000 natives to evangelize, in the rest of Africa every ordained missionary has over 214,000, or more than 16 times as many. The number of ordained native missionaries is probably about three times as high for the rest of Africa as for South Africa. This fact is, however, an added reason for reconstruction and developing the native force." The white inhabitants of the Union of South Africa in 1911 numbered 1,276,242, or 21.37 per cent. of the entire population. In view of the wealth of many of these, a large proportion of whom are Christians, it would seem that a plea might have been framed by the conference calling upon the white Christians of the sub-continent to undertake the support of its own missions to the 67.28 per cent. of South Africa who are pure negroes. This would be a possible proposition, as proved by individual churches. It would also set free the men and funds of European and American societies to labor for the natives of Africa's central zone. Or, if this is impracticable, sub-continental white churches might to a far larger extent than at present undertake special missions to that zone of need. True, the impracticability of such action might be urged, but at a great conference like this at Cape Town one expects to hear the prophet's voice. Last year, in the heart of Nyasaland, Donald Fraser wrote: "A new generation has come. A new Africa lies at our doors. Is not the hour at hand when again the churches must be boldly challenged, as they were by Arthington and Stanley, to undertake new and large missions for Africa. The great Sudan, the Mohammedanized lands of East Africa, the hinterland of the West Coast, the mighty Kongo regions, Portuguese East Africa, these and many another field call aloud to the Church. In each of them scope will be found for the most ambitious society—an untouched field, and no other working." Workers are needed, and South African born men and maidens are preeminently fitted for the task. The week following the conference, the writer met 300 of them in a student conference at Worcester. What an opportunity for the General Conference, if it had had the vision and the wisdom to issue to them an appeal for a strong Christian devotion to missions at this hour.

FOURTH GENERAL MISSIONARY CONFERENCE OF SOUTH AFRICA

THE Fourth General Missionary Conference of South Africa met in the Y. M. C. A. hall of Cape Town from July 3 to 9. One hundred and twenty-nine missionaries, connected with 24 churches or societies and representing at least 7 different nationalities, registered as members. The opening address of the retiring president, Rev. R. Henry Duke, (who has died since the conference closed), referred, among other things, to the important unions following upon political union, and to the position of the natives, and closed with an earnest appeal for action toward unity. Rev. A. J. Lennard, of the Wesleyan Methodist Church of South Africa, was elected president, while each church or society represented at the conference nominated one member to the executive committee.

The whole conference was largely modelled after the Edinburgh World Missionary Conference in that its chief business consisted in the discussion of carefully prepared reports of its six commissions. These reports, together with the resolutions adopted by the conference, will soon be published in a volume. Of these resolutions we call attention only to a few. Under *"Survey and Occupation,"* the conference earnestly deprecated any increase in the number of societies, because the multiplicity of societies already at work in South Africa is great, and congestion, with its resultant difficulties, has come to pass in certain fields, and it recommended that the effective occupation of partially occupied fields and the immediate advance into unoccupied areas be entrusted to the societies already at work in the country; demarcation of spheres of work, either by tribe or by territory, was urged, and the evacuation of congested fields was recommended that the still unevangelized areas in South Africa could be occupied by the agencies thus set free; a thoroughly efficient native agency was declared essential and the establishment of training institutions was urged; churches and societies were asked not to extend their work to territories and parts of territories in which they are not yet established, where other churches or societies are working in a sufficient manner; and to the occupation committee was committed the duty of carrying out these and other suggestions made in the report of Commission I as adopted. This report of Commission I differs from the finding of the Edinburgh Report I, which declared that "the number of European missionaries (in South Africa) would be adequate for the work, if only they were properly distributed and were properly seconded by efficient native workers" (World Missionary Conference, 1910, vol. 1, p. 228). It declares that "the complete occupation of the South African field as defined in the Edinburgh report is not possible without powerful reinforcement; and, therefore, while laying the utmost responsibility upon the Christian natives, it appeals to the boards of the societies at present working in South Africa, and especially to the European churches in South Africa, for an increased supply of missionaries." This resolution was unanimously adopted by the conference, which emphasized the necessity of further education of native Christians before the responsibility for the evangelization of their brethren can be laid upon their shoulders.

Under *"Older Fields and Schools,"* the missionaries were urged to make increased efforts to provide a training and practical experience that will deepen the character and spirituality of workers; an increase of the number of hospitals and medical missionaries, and the study of native languages, customs, and life by every

white missionary, were declared desirable; the inclusion of religious instruction in the curriculum of training institutions was found necessary; and adequate provision for the testing of the religious instruction given in schools was urged.

Under *"General,"* the executive committee was instructed to consider any legislation that may be introduced into the Union Parliament, or other governments, affecting the natives and the work of missions in South Africa; the government was urged to increase its efforts to rid the natives of the disease of syphilis which in some districts is spreading very rapidly and is a threatening danger to the younger portion of the European community in the neighborhood; and the organization of missionary conferences in the Cape Town and Orange Free State provinces was recommended (such conferences being already in existence in the Transvaal, Natal, Transkei, and Rhodesia).

The report of Commission VI was on "The Black Peril." It was of especial interest because the Union Government has recently appointed a commission of inquiry into the peril. A deputation was appointed to wait upon the Minister for Native Affairs, to present to him the views of the conference concerning prostitution, the liquor traffic, criminal procedure and prison reform, and social betterment, to urge upon him new legislation.

The report of Commission II on "Uniformity of Discipline in Native Churches," caused the appointment of a new commission to take further evidence on the subject, in the hope that findings may be eventually arrived at which can be accepted by all the churches and societies working in South Africa. Just how far South Africa extends north was a point on which there was some difference of opinion. Eventually, by a large majority, it was decided that in so far as the conference is concerned the Zambesi and Kunene rivers be considered its northern boundaries.

A proposal was made that the conference should start a new general missionary magazine for South Africa. This was considered impracticable and the *Christian Express* was adopted as the recognized medium of communication for the time being. It is being published at Lovedale, and is indeed a "Journal of Missionary News and Christian Work."

While it is stated that the conference did not attain the high water mark of spiritual power which was the notable feature of the great Edinburgh conference, yet it was declared to be the best of the four conferences held in South Africa. Its addresses were helpful, its delegates were representative and united, and the work of the commissions caused its outcome to be very practical. The daily papers declared it to be a striking testimony to unifying tendencies in the ecclesiastical field and marveled at its lack of discord or diversity, stating at the same time that the discussions were conducted in a sane and statesmanlike spirit, without emotional gush and flowery rhetoric commonly associated with such meetings.

A series of great public meetings was held each evening in the City Hall. The crowds in attendance were large and the addresses most instructive and interesting. The speaker on July 4, American Independence Day, was Professor Harlan P. Beach, of Yale University, who "bore striking testimony to the value of the British Empire as the most potent factor in the world's moral advancement, and to the freedom and facilities enjoyed by missionaries wherever the Union Jack flies."

A great missionary exhibition was held simultaneously with the conference. It afforded rich opportunity for ocular demonstration of mission work and undoubtedly answered many objections to foreign missions very effectively, while it at the same time brought new inspiration to the friends of the work.

The next General Missionary Conference of South Africa will meet, D. V., in Natal, in 1915.

FOREIGN MISSIONS OF THE SALVATION ARMY *

WHEN General Booth first organized the Christian Mission, which afterward developed into the Salvation Army, his primary object was to carry the Gospel to those who were not reached by ordinary church influences. He sought the heathen at home and scarcely anticipated an extension of opportunity which would open doors in all parts of the world. But the history of the Christian religion affords conclusive evidence that a great revival at home inevitably affects the world-view. Intense religious zeal must increase the number of missionaries. In its purity the Christian faith demands heralds to proclaim the good news without restriction of race or country. Augustine might hesitate to cross the Continent from Rome to England, but he was impelled onwards and could not resist the command.

Much the same thing has happened with the Salvation Army. Many practical reasons existed why it should confine itself to the United Kingdom. But all these were set on one side by the irresistible force of circumstances. There were already scores of societies —denominational and undenominational—in the field, and many people have queried whether the Salvation Army acted wisely in undertaking this kind of work. Two minutes' reflection suggests the answer. If all the missionary societies were multiplied one hundred fold, they could not cope with the opportunities to-day in India, Africa, and the Far East! So vast is the work that we pray the Great Lord of the harvest to thrust still more laborers into the vineyard. General Booth, therefore, simply obeyed the Divine commission when he inaugurated the foreign missionary operations of the Salvation Army.

Position in India

Among the teeming millions of our Indian Empire the Salvation Army commenced its work in 1882, when Commissioner Tucker, then a major, landed in Bombay with a handful of helpers. This officer has had a remarkable career. Originally an Indian civil servant, with excellent chances of promotion in the highest branches of the service, he discarded all his professional prospects in order to link himself with the Salvation Army. He made the surrender at the call of duty, and tho the General tested his resolve by refusing at first to consider his proposals, it was quickly recognized that he had counted the cost, and was ready to accommodate himself to the self-sacrificing conditions. During the intervening years the work has grown to a large extent. In India and Ceylon there are now 770 corps or centers where officers are located, 1,780 outposts worked in connection with the corps, 2,261 officers, teachers, and employees, 454 primary day-schools, 10,000 children attending day-schools, 16 boarding-schools, Anglo-vernacular and industrial, 800 boy and girl inmates of these schools, 5 industrial settlements for criminal tribes, 4 rescue homes for fallen women, and 2 hospitals and 4 dispensaries dealing annually with 50,000 patients.

Upon its main lines of policy the Salvation Army is organized in India as at home. There are (1) definitely evangelistic work and (2) a strong social department, with the religious impulse exprest in the attempt to promote industries for the people by means of specialized help and instruction, village banks, and famine and plague fighters. Commissioner Tucker is admirably qualified to direct the operations represented by these respective agencies. He is keen on the evangelization of India as well as familiar with its social needs. His experience in a government office has encouraged him to some novel but useful departments of missionary enterprise. For instance, he appreciated the position of the village weavers, whose work was gradually slipping

* This article, from *The Foreign Field*, was prepared by the Salvation Army.

from them, owing to the skill of Yorkshire and Lancashire, as well as of the large mills now in India. Their primitive trade machinery did not permit of competition with rivals equipped in every direction. Aided by the invention of a Salvation Army officer who was a mechanical expert, the Commissioner has placed on the Indian market a handloom with definite and satisfactory improvements over the old loom. The new one is acknowledged as the fastest hand-loom in India, and has already won several honors at various Indian exhibitions, besides being purchased by the government and other authorities. It has brought fresh life to the village weaving industry, and enabled the weavers to secure a living for themselves and families.

India suffers acutely from famine and plague. At such times men, women and children die like flies. Commissioner Tucker found that by cultivating the cassava or tapioca plant, which grows quickly and easily in India, the people would possess a readily accessible food when their ordinary supply failed them. Accordingly he has distributed a large quantity of cuttings of this plant to the natives. To fight the plague he has induced the people to keep cats, for it has been proved that in countries where cats are kept—such, for instance, as Ceylon—the plague does not make its appearance, owing to the fact that the rats, who carry infection, are frightened from the homes of the people. Another of his practical proposals is an Arbor day, when the children in the Salvation Army schools are invited to plant a tree, for which they are offered prizes according to the success which has attended the planting.

Other agencies recently established by the Salvation Army, with the assistance of the Government of India, are the Industrial Settlements for the Criminal Tribes. Everything seems to move in India by tribes, and crime follows this order. Men, women, and children have been trained as criminals—the old men actually teach the boys to commit petty larcenies, burglaries and other offenses against person and property. How to break up this terrible trade union has proved in the past a great problem to the government, and to some extent it has been solved by giving the Salvation Army land and buildings suitable as settlements for these tribes, where they can be kept within bounds and taught to secure their livelihood by honest work under the supervision of Army officers. This is a difficult proposition, for hitherto these criminal tribesmen have preferred more lucrative and less laborious methods. Still, by tact, patience, and specialized treatment they are gradually learning weaving, silkworm culture, agriculture, and other useful industries.

In the Government resolution on the latest "Report of the Administration of the Police of the United Provinces," for the year ending December 31, 1910, the Lieutenant-Governor, Sir John Hewitt, says:

"The most gratifying feature in the history of criminal tribes in the year has been the success of the Salvation Army Settlements in Gorakhpur and Moradabad. It is still premature to discuss the permanent effect of these experiments, but preliminary results have been most encouraging. The behavior of the Doms in the Salvation Army Settlement in Jitpur has been surprizingly good, and the fall in convictions of Doms outside the Settlement almost indicates the humanizing influence of the Salvation Army methods extends outside the immediate neighborhood of their agents."

From the report on the Administration of the Police of the United Provinces:

"Three dangerous Bhatu gangs are settled in Budaun, under close police supervision. A small proportion of them have been taken under the wing of the Salvation Army. Efforts to find these people employment failed, as they refused to work. In Moradabad the Salvation Army took over the Haburah and Bhatu Settlements at

village Newada, and it is gratifying to learn that considerable progress has been made toward reforming these people. The District Magistrate, Moradabad, writes: 'The Newada Haburahs have been wonderfully civilized. From filthy, naked, howling mendicants they have become contented, industrious, and remarkably honest. The younger ones are learning weaving and silk-worm farming, and the older managing their land and cutting grass. Some have obtained employment with Europeans.'"

Missionary Work in Java

By its cosmopolitan characteristics the Salvation Army is able to secure missionary helpers from the Continent as well as from Great Britain. The Dutch Government has seen in Holland the benefits of the Army work, and by a natural sequence turned to General Booth for exceptional assistance in its Colony on the Island of Java. Here the Hollander Salvationists, medical as well as lay, discovered a fruitful field for missionary and social effort. One of the most interesting, as also distressing, branches is that of the Leper Colony, which was taken over from the Government three years ago. With skilled medical assistance the Army has been able to bring relief as well as the joys of the Gospel to numbers of leprous Colonists, who are usually treated as pariahs. The Army hopes presently to establish a new Leper Colony on the extreme north of the island of Sumatra for several hundred lepers, who simply swarm in these Dutch settlements.

In addition may be mentioned other aspects of Christian work, including a home for sick or destitute Javanese, a home for girls, and a settlement for friendless street boys. The Dutch Government has found to its satisfaction that the Army workers are free from corruption, and can be entrusted with public expenditure without loss of economy or efficiency. Previous attempts by the Government in other directions were not always successful, and left much to be desired. Thus, the Government having been imprest with the Army methods of dealing with the social needs of Java, has invited General Booth to undertake more work than at present he possesses staff with which to deal.

With the South African Natives

For several years the Army has carried on large and important agencies among the native races of South Africa. An experienced European officer is in charge of an area extending from the Matoppos to Table Bay, and including a population of 10,000,000 natives. One sentence may be quoted as showing the special objects of this attempt to reach a vast population: "The natives are not only taught of Christ's salvation, but are instructed in agriculture cattle raising, lime burning, building, and other branches of knowledge suitable to their circumstances, while the devoted wives of our officers enter into the domestic life of our settlements and instruct the women and girls in matters affecting the home and family, and generally exercise an excellent influence among them."

Not only from the side of moral and temporal education, but also from the distinctly religious aspect the Army has great cause for thankfulness. Influences are at work which have affected thousands of these South African natives to relinquish their devil worship and witchcraft, and embrace salvation as preached to them by the officers of the Army.

India, Java, and South Africa are only some of the countries in which the Salvation Army carries on its missionary effort. There are many others where similar or varied propaganda are pursued with the one basic element, the winning of the native to Christianity.

General Booth and his officers have been forced to enter the open doors in Korea, Japan, and South America. Korea immediately responded to the preaching of salvation commenced at Seoul in November, 1908. During the

intervening years there have been witnessed many surprizing demonstrations of its efficacy among all classes of the Koreans.

One year later an expansion followed in South America. Previous to this date Salvation Army agencies existed in the Argentine and the Uruguayan Republics. As a result of this forward movement the work was extended to the Republics of Chili, Peru, and Paraguay. In South America the Army has several Sailors' Homes, which are much valued. There is one at Montevideo, one at Ensenada, the real port end of Buenos Ayres, and one at Ingeniero White in the far south. These homes are always full, and are not only valued by the sailors during the stay of their vessels, but also by the consuls as refuges for any castaways of foreign lands for whom temporary shelter must be found. The officers visit the hospitals and conduct open-air as well as indoor meetings for the preaching of the Gospel. These South American Republics are peopled by races who seem to have dropt every profession of religion, and who have become materialized by the rapid increase of the great natural wealth of the country.

In the far north among the snows of Lapland work among the Lapps is carried on by officers from Norway, Sweden, and Finland. One of the officers during each of his first 11 years among them walked 2,310 miles, traveled 1,000 miles by train, 200 by boats, and 167 miles with ponies. Many a time he lost himself in the fog or the snowstorm, and for seven or eight weeks at a stretch never saw a coin.

Consider for a moment that the Salvation Army men and women were at one time reclaimed from lives of sin in their own land. Men and women literally picked up out of the gutter have in many cases gone out as missionaries to the countries mentioned. "In the Leper Settlement of Java," says a writer with great truth, "in the jungles of India, amid the snows of Canada, among the ribald indecency of Continental cafés or English drinking dens, amidst the daughters of shame, or in the squalid greyness of a foreign ghetto, these men and women of many nationalities and tongues, energized by the true spirit of Jesus Christ, pour out their lives on the altar of self-sacrifice to the common good with a magnificent *abandon* which is beyond praise."

An interesting and suggestive fact may also be mentioned. By its Self-Denial Fund the Army raises a large proportion of the money required for this missionary agency. When it is remembered that the rank and file who contribute probably three-fourths of this sum—last year over £67,000—are not possest of wealth, some idea may be gained of the fine spirit of missionary self-sacrifice within the Army borders.

Sir Robert Perks, Bart., recently paid a striking tribute to the Salvation Army for the successful manner in which it deals with the needs of humanity. Like John Wesley, the Father of Methodism, General Booth heard the call of Christ, and the response which he made has induced a great and growing band of men and women to volunteer for the evangelization of the world. After all, the work is akin in every respect, whether attempted by the Weslyan Missionary Society or by the men and women soldiers of the Salvation Army, and demands similar faith, loyalty, and zeal to the great Christian ideals.

A MONGOL TENT

THE WONDERFUL STORY OF ITIGIDI

BY THE REV. W. A. GARDINER, CALABAR, WEST AFRICA
Missionary of the United Free Church of Scotland

FAR up the Cross River is a little town called Itigidi, about 130 or 140 miles from Calabar, West Africa. This little town has nothing very attractive about it; but it has a very wonderful history, a history of the workings of God's Spirit. Ten years ago, Rev. W. R. Thomson came here as a missionary. He was in charge of the Scotch Free Church Training Institution in Calabar, and entering into that town he got into touch with the chiefs, by talking to them he was able to persuade them to give him one boy to take to the Institution. That boy's name was Ejemut, and while he was in that Institution there was a something about him that attracted the attention of the Europeans. He was not what would be termed a bright boy, for he but seldom came out at the top of his classes —there was a something about his whole demeanor that awakened their interest. He was a steady, plodding, determined fellow, and he has left his mark in the Institution. At the end of three or four years he went back to his native village and unasked and unknown to any who were at that time in the field—he started the work there for God. On Sunday morning he would take his little bell and go round that town ringing it and attracting the attention of the people, after gathering them into the chief's compound, he would tell them in his own simple way the story of Jesus and His love. Sunday morning after Sunday morning God took these simple messages, and by His Spirit carried them home to the hearts of those people, so that one morning his Uncle Eja, at that time one of the chiefs, was seen to leave the gathering and wend his way toward his house, with some purpose in view. The people watched him for they saw that he had been impressed by what had been said. They saw him go to his little hut in which he kept his family idols, to which he and his people had offered many a sacrifice. To the astonishment of the people he went inside that hut, and came out with the idols in his hands. They wondered what he would do next, and saw him quietly walk down to the verge of the great Cross River, and, taking these idols one by one, throw them into the river. In that emphatic way he confest his faith in Jesus Christ.

Sunday after Sunday the work went on, until one day a Government official found his way into that town. He was in need of an interpreter, and when he found that the boy could read and write English, he persuaded Ejemut to go with him as a Government interpreter. It seemed as if the work that had been so well begun was to be allowed to go all to nothing. "But God moves in a mysterious way, His wonders to perform"; He works in ways that we sometimes can not understand, and it was so in this case. Into the home of that man who had thrown away his idols he permitted sickness to come, and many of his neighbors were inclined to say that it was because he had thrown away his idols and had no longer their protection. But fortunately Eja looked upon it in another light, and he was persuaded to bring that sick child of his down to Uñwana to the mission dispensary. Every morning before the dispensing is begun the missionaries have a little service, reading a few verses from God's Word and then a prayer. Again the simple message went home to that man's heart. He came in and brought his child and received his medicine and went away. I noticed nothing in particular at that morning service, but on going outside I learned afterward that he had asked some of the Uñwana people who I was, and their way of explaining me was this: "That is

our Erubum who speaks God-palaver to us on Sunday, and teaches our children how to read and write in the school." "Well," he said, "I want to come back and see him." One Sunday morning just shortly after that, we were sitting on the veranda, when a whole crowd of people came up the beach road. We wondered what they could want. We thought at first that they were wanting medicine, but to our astonishment and delight, one of them said, "Please, sir, we have come from a town up river, and we want to come to your church to-day. We wonder if you could give us a place in your yard where we could sit down and attend the services." We showed them a place where they could put their things for the day, and then we found our way over to our little church.

When the church service was finished they again appeared on the veranda, and we wondered what they could want. This time they said, "Sir, we have come from our town up river, and we have come to you with a request that you will come to our town and start mission work there." Naturally I began questioning them as to the reason why they made this request, and they told me the whole story of Ejemut's work, and why they were requesting this.

The pressure of work did not permit me to get away for two weeks, and then on a Sunday morning, just before the service, they all appeared over the Beach Hill again, and coming up they said, "Sir, you see we have not forgotten, and we just came back to tell you in case you may have forgotten; we really want you to come to our town and start mission work."

Fortunately that week our launch came up, and we were able to go up the river and visit them. As we entered the town the people gathered round from the huts all over the place in hundreds, and poured out the desires of their hearts. At last I said to them, "I have listened to all your requests to-day, and I wonder if you will do something for yourselves. Think over what you could do to help to get a teacher, and to get this work started."

About four or five days later they came down to Uñwana and said, "Sir, we have thought over all you said to us, and we have come to this conclusion." I said, "Well, what is it?" and they said, "If you give us a native teacher we will build a native church, we will build a house for the native teacher, and we will give £9 a year toward his support." What more could one ask than that? What more cheer in the work of God than a simple people coming and thus telling what they were prepared themselves to do?

As soon as we could, we went up and measured off the ground for the church and the house. Willing hands soon cut the trees to build the house, and the mats for the roof, and soon they were busy with the walls—the men and the women together—and in the course of three or four months a beautiful native church was built. Then we went up one Sunday, and I wish you could have met with us there as we gathered in that simple little building. The church was full, the people sitting on the floor, and we dedicated with great thankfulness that little building to God.

We sent up men from Uñwana as often as we could to carry on the services, and as often as we could ourselves we went up for the week-end. God's Spirit was gradually working in the hearts of those people, so much so, that one day when the head chief gave out an order that all the young men in the town were to go out and catch beef to be given to the rain-man, who offers this animal in sacrifice to the God of the earth, that he may send rain and make their farm fruitful—to the astonishment of the old chief, this day about sixty or seventy of the young men absolutely refused to do

it. He was very indignant, and said, "What do you mean? Why do you disobey my orders?" Very quietly they said, "Well, you see we have been hearing different things; we have been hearing of God, the giver of all that is good and all that is perfect, and we have no longer any faith in these old things: we trust in God, and we want to follow God." The chief was very angry, and threatened all sorts of things to them. As quickly as possible they sent down a message to us and we went up to them.

I remember well that Saturday afternoon. We gathered in the old palaver shed yonder, a very dilapidated building, closed in on three sides, with a low mat roof, and on the inside of the roof there are remains of sacrifices I do not know how old. There we gathered, and for over two hours we talked with these old chiefs, all the people gathered around us. The sum of what we said was this, "If you are willing, we would like you to let these young men follow God; but as regards all the native work of the town, such as cleaning your town, cutting the bush, and that sort of thing"—that everybody is supposed to take part in—"I will see that they do that if you will just let them alone; we will not force any one who does not want to follow God." But these old men would not be persuaded, and said, "If they want to follow God they can do so, but they must follow the old fashions too." As the shades of night were gathering round us we rose up, with our hearts heavy and sore, to go up to the little house where we were staying for the week-end. As we rose, to our astonishment these young men rose, and one by one they stood before their chiefs and said, "We will follow God, we will follow God." It was a very impressive scene.

On the Sunday we had services three times, and those young people gathered out to every service tho they knew that their chiefs were very much infuriated. On Monday morning we were just getting ready to go back to our own station when very pleasant native music struck up in the bush behind us, and my wife and I were just standing listening to the music and wondering what it was, when suddenly a boy ran in and said, "Do you hear that?" I said, "Yes, what is it?" and he said, "That is the war song."

We went down to the town as soon as possible, and found it completely cleared, not a single woman nor girl—they were all away in the bush. There was the old chief, and all the other chiefs and the men that were siding with them, standing ready for action, and there were the young fellows who had taken their stand for God. We went among them and gradually calmed them down. We began to tell them what a foolish course they were pursuing; how that in doing such a thing as they were about to do they would bring trouble to their town and disgrace to their community. We talked over the whole matter, but they would not be persuaded. "Then," I said, "Look here, Mr. Harcourt, the divisional commissioner, is over the river. Send for him, and see what he says." To this they agreed. Mr. Harcourt came, and the old chief poured out his heart before him, while Mr. Harcourt patiently listened to him. He then said, "You tell me that the missionaries are coming into your town and are spoiling it; I have known them for a longer time than you have, and if you have patience you will find that the town will be better rather than worse because of them, and instead of being angry with your young men and the spirit that they are displaying, I wish that we had more young men in our division like them, for they are a credit to you and a credit to all who have to do with them." Gradually the old man was calmed down, and was persuaded to leave the young men alone for a little.

The people then asked, "What about a teacher to come and teach us in the school day by day?" Some one said, "Can not you get Ejemut to come back?" I looked over to Mr. Harcourt and said, "Do you hear that?" He said, "Yes; there are many things I would be willing to do to help you, but I don't think I can let you have Ejemut. I find him too helpful, I find him very truthful, and I find I can depend upon him."

Ejemut had been hearing all these things. Tho he had gone to the Government service his heart always seemed to be back among his own people, and he exprest a desire to leave the Government service and return to his town. He said to one of the under-officers one day, "I want to resign; I want to teach my own people." His resignation was sent in, and after being accepted he came back to me and offered to become a teacher. I said to him, "What about salary? You can not live on the wind, and I know in the Government service you must have been getting a good salary." He was getting £36 a year and was due for an increase soon. He answered, "I do not want £36, but if you will take me into your service and allow me to start work in my own town I am willing to take £22." How many of us, with all our light, with all our liberty, with all our knowledge of Jesus Christ, and with all our privileges, are willing to make such a sacrifice for Jesus Christ? He left the Government service one day, and the very next morning at eight o'clock he was busy at work. He started by gathering seven boys. Many were afraid to go to the school because of their fear of the chiefs.

That was somewhere between five and six years ago, and now he has in that school over 110 boys and girls. A year ago when the Government Inspector came up and examined the school, he turned to me, and said, "Mr. Gardiner, I have carefully examined every boy and girl in this school, and I can not get a single failure." He also said, "This is the first school in the Protectorate, outside of the Institutions, I have examined where I have found such a state of affairs." Shortly before that I had been telling the Inspector about Ejemut, and he said, "You tell me Ejemut only passed the Third Standard: that may have been all the length he went in the Institution, but he has been working hard since, and I am going to write to the Director of the Education Department and ask for an honorary teacher's certificate for him."

Not only is Ejemut doing that work morning and afternoon every day, but every Sunday morning at eight o'clock he has sometimes as many as 400 people gathered in the little church and in a reverent way worshiping the God who is a Spirit and who must be worshiped in spirit and in truth. Not only that, but sometimes on a morning or an afternoon he goes out, or he sends some of the other young men that he has gathered round him, to the surrounding villages, and there they conduct services among the people. God has taken those services and He has blest them, and at a place called Adadama, we found quite a number of young men interested in the Gospel and desirious of greater light. They cleared a great space behind the town, and on that they erected a building to hold between 500 and 600 people. There we were able to start a school, small at first, but when we came away about forty or fifty boys were there, and a congregation of never less than 400 people every Sunday morning and afternoon.

A few weeks ago the young men and women there who can not come to school, sent to Itigidi and asked for some one to come to their town and in the evening teach them to read, so that they might intelligently follow the worship of God.

They were willing to give 10s. a month, a house, and a farm, to any

one who was willing to be a teacher. The morning after this request was received a young couple volunteered, and being accepted they left Itigidi and went to Adadama to take up this work.

When we returned from last furlough the Itigidi people brought up the matter of a new church. They said they wanted a church of wood and iron. I said, "That is rather an expensive matter." I asked Mr. Brown, the head carpenter, what it would cost, and he said, if they were willing to do all the labor themselves, such as cleaning the ground, carrying wood, etc., he thought he could manage it for £250. They said, "We are quite willing to accept that if you will let us pay up at the rate of £40 a year." I then wrote to the Foreign Mission Committee and asked them to give a grant for the work to be started at once. They agreed to do so, and soon the building was begun and finished. The new church is built on the place where only a few years ago stood the sacred Ju Ju bush. On the opening day the old chief and all his subchiefs were present, who at the beginning had been so hostile, and when the offering was taken up they all contributed their share. In two years they should only have given me £80, but up to the opening day, which was only eighteen months from their first mentioning the matter, they had collected and given me £90 toward their new church and that outside of their ordinary Sunday collections. On the opening day, or rather two or three days before, I said to them, "At home when we open a new church, we try to do our best. Now you have been doing very well, but just try and do what you can on the opening day." I thought they would give a collection of £5 or £6, but when the collection was taken up it was over £20.

When they cleaned the ground for the new church there were a lot of big trees cut down and rolled to one side, and sometime after they began cutting these up for the Government for their launches. When they began this work a gentleman living in the town on the opposite bank of the river said to me, "I can not understand those Itigidi people, there is always a revival going on among them; but look at them now, they are cutting up the wood and they are going to sell it to the Government and make a lot of money out of it. It's all very well their giving the ground to the mission." I said, "That is quite right, that only shows their energy." When that wood was cut and it was sold to the Government, do you know what happened? The old chief when he received the bag with £18, 3s., for the work that those young men had done, without even opening the bag, sent two messengers with it to me, saying, "Please, sir, accept of this: it is from the wood that was on the church ground, and therefore belongs to the church."

The whole community is at work in this great work for God. The church is crowded every Sunday, and tho we have had to come away and leave the work without any Europeans, yet God is working there. Some missionaries have been up having meetings with them, and writing to us they say, "The services were crowded. Really I looked at the church and thought, instead of having just built a new one, one would suppose that you were just beginning to think of the need of a larger one. There was not a spare yard; the baptisms were too numerous to count, and some were admitted to membership. What nice faces; the people as a whole are much franker and simpler than most of the other people. Altogether it was a nice Sunday."

During the last term I baptized and admitted to church-fellowship 133 members. God is working in the hearts of those people, and the light of His Gospel is spreading around. "The Gospel is the power of God unto salvation."

EDITORIALS

THE JAPANESE CLOUD IN KOREA

THE trial of the notorious conspiracy cases in Seoul were concluded on September 28. Seventeen of the imprisoned Koreans were acquitted and 106 were found guilty by the Japanese and were condemned to serve prison sentences aggregating 636 years' imprisonment. All, except three, of the acquitted ones were students at the Hugh O'Neill, Jr. Academy at Syenchun. All the Christian pastors, deacons, church leaders or teachers, who were among the prisoners, were found guilty of the conspiracy charges, and their sentence is a heavy blow to the native church. The District Court, in passing sentence, made no mention of the American missionaries who were alleged to have taken part in fomenting a plot against the Japanese officials by promising the help and protection of the American Government as well as plenty of firearms, which weapons were said to be stored in the homes of the missionaries.. A search in the homes of two missionaries, Revs. McCune and Roberts, at Syenchun, had shown nothing implicating them in the plot, the police immediately had offered an apology through diplomatic channels, and the Japanese officials had profest not to believe the stories told by the Koreans.

The court also ignored the torture charges brought by the missionaries, and by all the prisoners but one, a man of unsound mind. This is the more remarkable because the *Japan Advertiser* of August 2 stated editorially that the trial "brought forth much evidence in corroboration of the missionaries' suspicion as to the treatment of the prisoners." In the same editorial the statement was made that the trial had been "conducted in such a way as to arouse the sharpest censure from both Japanese and foreign observers and to prompt the prisoners' counsel to resort to a move for a new trial in their despair of obtaining a fair hearing for their clients."

Dr. W. W. Pinson, of the Board of the Methodist Church, South, was present at the trial and his interesting report to the Board has been quoted in some of the great dailies of New York.

He describes the 123 accused as men "erect, manly, self-respecting, and intelligent," and says, "there are many faces that bear the marks of unusual strength and nobility of character," so that "as a whole they are a body of men of far better quality than one would expect to see in the same number of men in this country." Dr. Pinson came to the conclusion that "the bungling and half-baked conspiracy patched up by the authorities, which Mr. Ogawa, the Japanese lawyer of the defense, characterized as a bungling joke, is not the work of such men as these. It is not worthy even of school boys. . . . It is hard to take seriously the thought that any one ever believed them guilty. It is more like a pipe dream of the police. If ever one entertained a doubt of their innocence it must have vanished in the process of the trial."

One man among the 123 accused adhered to his "confession" and asserted that he meant to kill Count Terauchi, the Japanese Governor-General of Korea, and Katsura, and the president of the Hague Court. The other prisoners called that man crazy. The prosecutor relied on his confession, even tho he exonerated a number of the accused, saying, "No, no; they are Christians; they would not do such a thing as that." The court found 106 guilty, and they began to serve their prison sentences at once.

Well may we ask the question: What does this mean? Is it a blow aimed at the Christian religion in Korea by the Japanese Government, or is it the first step in the realization of its plan to suppress the national spirit of Korea

and make that country Japanese in sentiment and religion? We answer that it is both, a blow at the Christian religion and at the national spirit in Korea.

One of the first moves of Count Terauchi, the Japanese Governor-General, after taking office, was the crushing of the Korean patriotic society, Simmin Hoy, or New People's Society, which had for its object "to keep alive Korean national language and tradition." His educational policy, to which we made reference in our columns (September 1912, page 642), is nothing but an attempt to supplant the 500 Christian day-schools of the land with Japanese schools. All schools must be registered, and the curriculum must be submitted to the Government for approval. Thus a permit can easily be withheld—and missionaries are already complaining that they are unable to get permits. It is said that the Japanese officials dislike especially three subjects in the curriculum of the Christian schools, *viz.,* history, geography, and the study of the Bible, and that they are attempting to rule out these subjects in a most insidious manner.

If one looks at the manner in which the trial of these Korean "conspirators" has been conducted by the Japanese officials and then at these peculiar attempts to harass Christian schools, one can not help but be persuaded that Japanese local officials in Korea are at least not any too favorable to Christian missionaries and their work.

AMERICA'S FUTURE DEVELOPMENT

THE forces interested in home mission work, led by the Home Missions Council, which represents 27 boards engaged in the domestic field, have undertaken a definite program for what is called "Home Mission Week." This "week" will be that of November 17 to 24.

The aim of the Central Committee is, through local committees in the towns and cities, by means of newspaper articles, meetings and charts, diagrams and posters furnished by the missionary societies, to conduct an effective campaign of education as to the work done by the Church for the social and moral betterment of the country, especially among deprest, backward, and suffering people, culminating in a group of meetings and services in Home Mission Week, which will present the claims of this work for the support of all Christian people. "Our Country—God's Country" is the motto of the campaign which considers these perplexing problems from a national standpoint. The subjects assigned for November 17 are "Our Country's Debt to Christ" and "Units in Making Our Country God's Country." Work among the various races, Indians, Africans, and Asiatics; the problems of the island possessions and the frontier; the immigrant, and rural and urban work will be discust on succeeding days. On November 22, "American Social Problems" are to be studied, while November 23 is to be given to prayer and fellowship. The closing meetings, on November 24, will be devoted to mass meetings and rallies, for which "Our Country's Opportunity for Christ," and "Unity in Making Our Country God's Country" will be the themes.

We are glad and thankful that Home Mission Week will bring before the Christian people of our great country its wonderful growth by the accession of territory and by the immigration of multitudes, perhaps, as never before. We are fully convinced that there is great need for better social conditions, for large improvement for a change of environment, but we are also convinced that there is danger of shifting or misplacing the emphasis by making too much of the betterment of outward conditions. It is impossible to purify the murky waters of the sullen stream by making a park at the banks of it. We can not disinfect a house by painting the outside. We can not make a scholar by surrounding a child with books. Better external conditions are no guarantee against immorality and do not change the human

heart which is by nature wicked and hostile to God. We can not bring this country into subjection to Christ by merely bettering outward conditions. The preaching of the Gospel is needed. Nothing can take the place of the atoning work of the Lord Jesus Christ. Let the Church better social conditions, but let her not cease to place the emphasis upon the blood of Christ for our redemption.

We acknowledge that the purpose of the Church is two-fold—spiritual and social. According to the New Testament her *chief* work is spiritual. There has even been a danger to press the social side so as to crowd out the spiritual. There is to-day. The social side appeals more to the natural man, who is opposed to the spiritual. The Apostles placed the emphasis on the spiritual. Philip preached Christ unto the Eunuch as they journeyed. Peter, in his great sermon on the day of Pentecost, placed the emphasis upon the spiritual and reached the climax in his declaration, "There is no other Name given under Heaven whereby we must be saved." Paul always emphasized the spiritual. The Apostles recognized the value and place of the social, and competent men were appointed to take care of it, but they gave themselves wholly to the ministry of the Word and to prayer, thus emphasizing the spiritual function.

Whenever the Church has maintained this same emphasis she has prospered. Whenever she has shifted the emphasis upon the social side she has become weak. The Church in all her work should place the emphasis to-day upon the declaration that Christ came into the world to save sinners. Social life is dependent upon spiritual life. Man must be right with God before he can be right with man. The social life of men can not be improved until their spiritual life is made right. The preeminence should be given to Christ!

But let us not forget that there is a social side to the Great Commission, "Heal the sick. Cast out devils," remembering, however, always that it is never divorced from the spiritual, "Go preach the Gospel."

The Christian worker must be informed. He must love men, know their environment and difficulties, be able to sympathize with them and to approach them individually, but he must know also that the highest interest of man is his salvation. Any effort which stops short of that is futile. Man was created in the image of God. He is first of all a *spiritual* being.

We are often reminded of the peculiar situation in our great cities, the unamalgamated masses of recent immigrants. But look into the New Testament (Acts 1:9-11). What a mixture: Parthians, Medes, Elamites, the dwellers in Mesapotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, Egypt and in the parts of Libya, Cyrene, and strangers of Rome, Jews and Gentiles, Cretes and Arabians. There is no difference between that multitude and the masses in our great cities. There are those who have never heard the Gospel; those who have rejected it; and the Jews. The Gospel met the needs of all. It changed the Ethiopian, converted the Jew, and conquered the corruption of Rome, for it is the power of God by His Holy Spirit. It is able to meet all needs and conditions to-day. Man, especially modern man, sometimes thinks *he* can change the social side of life, and he thinks, and plans, and works, earnestly and determinedly. But his thoughts are vanity, and his labors are vain.

The Church has the two-fold purpose—spiritual and social. The emphasis must be placed upon the spiritual, and when sinners are saved and believers are quickened, then new social life will follow. The Word of the Lord which came to Solomon (II Chron. 7:14) is true still, "If my people which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land.

WORLD-WIDE MISSIONARY NEWS

SPANISH AMERICA

Conditions in Mexico

AT the time of the establishment of the new régime in Mexico under President Madero, Protestant missionaries felt greatly encouraged. His regard for the missionaries and his appreciation of education were well known, and it was hoped that Mexico, under him, would make greater progress than ever before. But affairs in Mexico have become utterly unsettled and the work of the missionaries is greatly hindered, in some places altogether interrupted. The cost of living has so much increased that the missionaries, especially the native workers, can not live on their former salaries.

Roman Catholics would probably be satisfied if Madero is overthrown, but Protestants have much reason to wish that he may succeed in suppressing the present disturbances.

Needs of the Canal Zone

ALL along the Panama Canal there are churches for the English-speaking residents, and the salaries of the ministers are being paid by the Canal Commission. But there are thousands of Spaniards, Italians, Greeks, and Russians, and hundreds of Chinese, who do not understand the English language. A small work is being carried on in the city of Panama for the Spaniards, but otherwise the great opportunity of reaching these thousands with the Gospel is utterly neglected. The work is the more important, because they will scatter again as soon as the Canal has been finished.

Awakening in Central America

THE Annual Bible Conference of Central America was held in Guatemala City, a short time ago. During it a remarkable awakening took place, chiefly through the Bible readings and exhortations of Rev. A. B. De Roos, of Managua, in Nicaragua. The awakening continued for two weeks after the conference. Native pastors and evangelists and colporteurs received new ideas, and they, as well as the missionaries who attended, went back to their fields of labor with a new zeal and a new courage born of a new consecration. The two missions of the city, the one of the Presbyterian Church, the other of the Central American Mission, manifested new life, and about 200 persons stood up publicly and declared themselves disciples of Jesus Christ. A class of those seeking membership and baptism has been formed since, and some sixty are under instruction. New work has been started in a part of the city of Guatemala, where it was considered almost impossible. The treasurer of the police force, as well as his whole family of 15 persons, has been converted, and he has opened his house for the meetings. Ten years ago the missionaries were stoned in that very neighborhood and driven away, but now the people permit the meetings and *attend* them.

In Costa Rica, at San José, a similar awakening has taken place, also under the ministrations of Rev. A. B. de Roos. He preaches in English and in Spanish, being a Hebrew Christian and having the peculiar readiness of his race for the acquisition of languages. There is a strong desire among the missionaries in Central America that Mr. de Roos be set apart for special evangelistic work among the missions and churches of Central America and the Canal Zone. He is in the service of the Central American Mission.

The First Students' Conference in South America

AT Piriapolis, a beautiful retreat east of Montevideo, the capital of Uruguay, the First Conference of

South American Students was held in the beginning of the year. It was attended by 60 students, most of whom came from the universities in Argentina, Brazil, and Uruguay, and it lasted ten days. The government of Argentina paid the fare of the 35 students from that country, and the Uruguayan Government loaned the tents and other camping material, and provided, free of charge, special railway carriages to convey the entire party from Montevideo and return. The Uruguayan Minister of Foreign Affairs and the diplomatic representatives of Argentina, Brazil, Chile, England and the United States spent two days with the students, thus endorsing semi-officially the work of the Y. M. C. A. in South America.

Of the students participating in this first conference, only six were professing Christians, yet the daily Bible class, held in the early morning, was attended each day by practically every man in camp. Very few had ever been in a Bible class before, or had given any consideration to the question of personal religion, and a number were quite persuaded that a supernatural religion does not exist. The conference opened the eyes of these young men, and revealed to them the vanity of the crass materialism in whose atmosphere they had been living. Thus, it did much good. We trust that it will be followed by others, with increasing attendance and still better spiritual results.

Brazilian Indians

ANYTHING like a reliable estimate of the numbers of Indians in Brazil is impossible, so long as hundreds of thousands of square miles of the great country remain unexplored. Between latitudes 4 and 10 south of the equator lies a great country only known along the banks of the great forest-fringed Amazonian tributaries, which intersect the territory and which receive the waters of a thousand other mysterious, unnavigable, unknown rivers, at whose sources may yet be found the last strongholds of the Brazilian Indians.

But let none imagine that uncivilized Indian tribes are only to be found in the far, little known interior territories of Brazil. Within a day or two's journey from Sao Paulo or Rio de Janeiro, and even on the coast itself, there yet exist numbers of these interesting and neglected people. Practically the whole of the northern half of the seaboard state of Espirito Santo, with the exception of the northeast corner, is inhabited by the important tribe of the Botocudos. Indians are in every State, almost, there being only several minor States where the Indians do not still retain some hold of their ancient heritage. An effort to protect and civilize them is now being made, but no persistent and successful effort to bring the Gospel to them is on record.

Ten years ago the South American Evangelical Mission commenced a work among them in the extreme northern State of Pará, in a lonely spot on the highlands, where rise the mighty rivers Essequibo and Rio Branco. A station was opened, a school was started. Then yellow fever struck down the workers. They perished without food or friend, for the Indians abandoned them, and they were buried in a common grave, all but one, who essayed to navigate the dark, lonely waters of the Essequibo. None knows his fate but God.

Another attempt was made about the same time to start work among the Cherente and Carajá Indians, of Goyaz, but it was a costly failure also.

Is it not time for us to send the Gospel to these Indians?

Baptist Work in Brazil

BRAZILIANS are progressive and staunch when once interested, and this is illustrated anew by a writer who outlines in the *Foreign Mission Journal* some of the work carried on by Southern Baptists. "Counting," he says, "the representatives of all denominations, there are in Brazil fewer missionaries to-day in proportion to

the population than there are either in India or China. There is one missionary in Brazil to every 112,000 of the population, one to 100,000 in China, and one to every 90,000 in India. If we had the same distribution of Baptist ministers in our Southern country that we have in Brazil, there would be only four in Texas, two in Virginia, three in Georgia and other States in like proportion.

Scattered up and down the land from Manaos, a thousand miles up the Amazon to Porto Alegre, in the far South, are 142 Baptist churches, having a membership of 9,939. They baptized during 1911 2,169 persons. Thirty-five churches in the State of Bahia added to their membership by baptism during 1911 the magnificent total of 851. They are a self-sacrificing people. They believe in missions. They have State mission boards in several States, and a home mission board is maintained by all the churches. A foreign mission board is also supported by all the churches. The Brazilian Baptists gave to distinctly foreign mission work last year an average of 22 cents per member, the same as that averaged by Southern Baptists. They maintained foreign mission work in Chili and Portugal, while the home mission board is stretching out its hands to the border regions of the republic. They support liberally a number of excellent institutions. One of the oldest of these is the Brazilian Baptist Publishing House.

The crown of the school system is the Rio Baptist College and Seminary. In four years this school has grown from an enrolment of five students to the probable enrolment of 300 students this year.

Brazil is certainly a country of wide-open doors.

Work Among the Indians of Paraguay

THE Inland South America Missionary Union, organized in 1902, has for its purpose the evangelization of inland South America. One of its stations is Santa Teresa, in Paraguay, the little South American republic crowded in between Brazil, Bolivia, and Argentina, where the missionaries labor chiefly among the pagan Indians. The climate is not very good, the insects are terrible, causing the swelling of hands and feet by their poisonous bites, and the language (Guaruni), is difficult. Suitable workers have been scarce, and the Indians live in small tepees scattered widely apart in the districts surrounding the station. Thus progress has been painfully slow, but the missionaries bravely endured the difficulties and discouragements. Now the Lord has sent more workers and more ample means for the proper equipment of the station. The work is becoming more encouraging, and conversions are beginning to be reported.

Reforms in Bolivia

THE republic of Bolivia seems to have entered the lists of nations that are throwing off the domination of the Church of Rome. That country has heartily adopted several items of legislation which make for progress in civil and religious liberty. The cemeteries have been taken out of the hands of the priests, and are administered by the municipalities. The priests are no longer exempt from the jurisdiction of the civil courts. Last year a law was passed establishing civil marriage, and declaring that no religious ceremony can be performed before the civil contract is entered into. It is reported that the liberal members of the Congress of Bolivia are considering plans looking toward the complete separation of Church and State.

NORTH AMERICA

Our Neighbors the Spanish

REV. CHARLES STETZLE has recently written: "In the southwest section of the United States there are 800,000 so-called 'Spanish Americans,' who, by the way, are neither Spanish nor American. Their forefathers lived in California, New Mexico, Texas, Arizona, Utah and

Nevada, and it was then their own land. This entire territory was originally Spanish, then Mexican, and finally it came under the American flag.

"About 100 miles south of Florida is Cuba, the 'Pearl of the Antilles'—730 miles long, with an area nearly as great as Pennsylvania or Ohio. It has a population of over 2,000,000. The number of persons ten years of age and over was 1,481,573, according to the census of 1907. Of foreign whites there were 196,881, and the percentage of illiteracy was 25.6. Of the total number of colored persons, 453,714, the percentage of illiteracy was 55. The total native white population was 830,978, with the percentage of illiteracy 44.4. About one-half the males of voting age were illiterate. Another striking fact in connection with the life of Cuba is, that 257,888, or 12.6 per cent. of the total population were illegitimate children.

"Midway between North and South America, and on the great line of travel from Europe to the Pacific via the Panama Canal, is Puerto Rico—about half the size of New Jersey, and about 100 miles long by 40 miles wide; mountainous in the center, with a flat rim around its seacoast. It has a population of about 1,200,000. On account of its great agricultural resources it was called by the Spaniards 'Puerto Rico'—the rich port.

"Here they are, then—4,000,000 Spanish Americans; in Cuba, in Puerto Rico and in the southwest section of the United States—another distinct obligation which America must meet. They need schools, which will not only teach their children to become efficient workmen, but also will teach them the dignity and beauty of labor. They need the Gospel of Jesus Christ, untainted by superstition."

Church Union in Canada

THE special committee of the Canadian Methodist General Conference has published an *ad interim* report on church union which is full of hope and expectation of success for that great movement. The urgency of the situation, especially in the West, due to the inrush of new settlers, seems to justify the desire that the union should be consummated as soon as practicable. With the momentum of these voluntary movements in new places and recently occupied regions behind it, the overcoming of practical difficulties ought not long to keep the Methodist, Presbyterian and Congregational Christians of Canada apart. However great the difficulties, the growing necessity for united action in fields of evangelization, of social betterment and of united testimony to the world, make every possible union of Christians the thing to be desired by all broad-minded and foreseeing members of the universal Church of Christ.—*Congregationalist.*

Union Work for Orientals

IN Seattle a federated council of Protestant churches has been formed to carry on mission work among Orientals in that section. The council is made up of representatives of Baptist, Congregationalist, Episcopal, Methodist and Presbyterian churches.

A Polyglot Problem

THAT the churches of Pennsylvania have a large problem on their hands in connection with the large and increasing population, is brought out by chief statistician W. C. Hunt, who tells us the State has a foreign-born population of 1,438,719. This takes no account of the children of foreign parents. The bald statement is significant enough, but when we understand that this figure represents a gain in our foreign-born population in ten years of 456,176, or a gain of 46.4 per cent., the matter begins to appear in its proper light. Furthermore, a classification by the countries from which these people have come sheds still further significance on the facts. Of the total 1,438,719 of our foreign population in Pennsylvania, 827,868 have come

from the nations of southern and eastern Europe. A sample statement of two: from Austria, 252,083; from Hungary, 122,471; from Russia, 239,-262. Italy contributed 196,040. Fifty-seven per cent. of the entire foreign population is from these countries. The last census gives Pennsylvania a total of 7,665,111 inhabitants. It therefore appears that the foreign-born population amounts to 18.7 per cent. of the whole.

Chinese Students in America

ADELPHIA COLLEGE, a Baptist school in Seattle, has had Chinese students in its classes for several years. A short time ago a member of the law faculty of the college visited China and induced 96 boys, sons of well-to-do Chinese merchants, to come over to the Seattle school for their education. The boys are mostly from 12 to 20 years of age, and come wholly from non-Christian families. Their queues were cut long ago, and they take up Western ideas very quickly. A Chinese Baptist pastor serves as chaplain, and the attendance at the weekly meetings, on Thursday night, averages about 50.

A Serious Menace

NEARLY one-half of the immigrants coming to this country from the Orient are infected with hookworm, as shown by the recent investigations made by the officers of the United States Public Health and Marine Hospital Service at San Francisco. Between September 23, 1910, and November 30, 1911, out of 2,255 immigrants examined, 1,077 were found to be infected with some form of intestinal parasite. Hindus showed the largest proportion, 63 per cent. being infected. Seven hundred and seven Japanese females were examined, of which 401, or 56.7 per cent., were infected. Of 90 Japanese males examined, 50, or 55.5 per cent., were infected. Out of 1,002 Chinese males examined, 390, or 38.9 per cent., were infected, while of 30 Chinese females examined, only six, or 20 per cent., showed any sign of infection. The prevalence of hookworm among Japanese women as compared with Chinese, is probably due to the fact that Japanese women brought to this country are for the most part country girls who have been working barefooted in the fields, while the Chinese women are the wives and daughters of merchants, and are mostly house women. These figures are taken from a paper by Dr. M. W. Glover, of the United States Public Health and Marine Hospital Service, recently published in *The Journal of the American Medical Association.*

Presbyterian Work for the Foreign-born

THERE are 367 Presbyterian churches and missions in the United States (not including the islands), in which some other language than English is used. Three hundred of these report a membership of 24,400, with 27,400 in Sunday-schools. The contributions from these churches for parish expenses and missions amounted last year to $312,000—$242,000 of this having been raised in German churches. There are 68 Italian Presbyterian churches and missions, the largest being in Philadelphia and having a membership of 490 and a Sunday-school of 400. In the New York Bohemian Presbyterian Sunday-school there are 800 children enrolled. The Pittsburg presbytery has developed slavic work especially. Forty Bohemian churches report a membership of 1900, with 2,300 in the Sunday-schools.

A Chronicle of City Colportage

MANY Christians imagine that colporteurs of Tract and Bible societies are mere book peddlers, making merchandize of the Gospel. No doubt there are such, but many a colporteur is a minister of grace and light, abating the bitter strife between classes whenever he labors in a congested center of city life. Such a colporteur seems to be Mr. Rade

Pesut, who is employed by the American Bible Society, and whose headquarters are in St. Louis. In July he worked 31 days, traveled 341 miles, and visited 686 families in St. Louis, Hanover Heights, Valley Park, and Fenton, Mo. He found 170 families without Bibles, and sold 42 Bibles and 19 Testaments to Germans, Slovaks, Bohemians, Poles, Croatians, Hungarians, negroes, and English, but he was not able to sell any Bibles to Greeks, Turks, and Jews, whom he met in St. Louis. Several of his customers were Socialists, and quite a number were Roman Catholics. All whom he approached kindly, treated him well.

Our Share of the Hebrews

HOW many of our readers know the importance of the mission field among the Jews of the world? Their number in the whole world is 12,000,000. Of these 6,250,000 are in Russia, and about 2,250,000 in our own land. They have spread over all the land, but the large cities hold the bulk of them. Chicago is said to have 180,000 Jews, Philadelphia some 125,000. But in Greater New York, according to Dr. Laidlaw, of the federation of churches, there are 1,265,000. Here every fourth man is a Jew.

Mormonism Invading Hawaii

THE Church of the Latter Day Saints has been gaining great headway in the Hawaiian Islands, says the *Christian Herald*. It has been laboring chiefly among the native Hawaiians and the Orientals, which two classes constitute more than four-fifths of the population. It is reported that the territorial officials have been asked, presumably by the government, for the facts in the case, and secret service men have been detailed to ascertain the extent of the activities of the Latter Day Saints, the number and nativity of their converts, the amount of property in the hands of the elders and to what extent polygamy is practised.

The World in Baltimore

THE great exposition, The World in Baltimore, will be held in that city during October. It is to show the progress of Christian civilization in every part of the world, and life-like scenes of foreign lands and sections of America in which the work of missionaries is carried on will be set up in an especially erected, large building. Twelve thousand people have been enrolled as volunteer helpers for the exposition from 220 churches in Baltimore and vicinity, to impersonate the natives of each country. The fine "Pageant of Darkness and Light" will also be given during the time of the exposition. The total expenses of the "World in Baltimore" are estimated at $100,000. It is not a money-making enterprise, but a great educational exposition.

We trust that the "World in Baltimore" will be as successful as the "World in Boston" in 1911, and the "World in Cincinnati" in 1912, were.

A Sample Missionary Exhibit

AT the Tenth Annual Conference of the Missionary Education Movement, to which we made reference in our last number (page 793), a particularly interesting feature was a sample China Missionary Exposition suitable for use in a local church. It was set up in one of the halls, and in connection with it, each afternoon, there were demonstrations of Chinese life by costumed delegates. The scenic background for this exposition is owned by the Missionary Exposition Company of New York, which is, in fact, the exposition department of the Missionary Education Movement. The scenery is available for rental to local churches.

EUROPE—GREAT BRITAIN

A United Missionary Exposition in England

THREE of the principal missionary societies of England—the London Missionary Society, the Baptists, and the Wesleyan Methodists—have formed a joint board in London

for the promotion of missionary exhibitions. Such exhibitions have been held in various towns or cities of England during the past winter, the closing one being held in Newcastle-on-Tyne. The Free Churches in the cities, where the exposition was to be held, were asked to cooperate and almost always cordially accepted the invitation. The largest building of each city was selected, an organization of stewards was effected, and 36 picked stewards were trained by a lady from headquarters. These in turn became tutors to about 600: then, as far as possible, the 600 were told off to train a third set, making in all about 1,500 trained workers at each exposition. A well-illustrated hand-book is issued, and the daily programs were in themselves instructive reading. Almost every country where missionaries labor was represented, even the Indians of South America being remembered, and missionaries of all denominations served as lecturers. Thus, the public was well instructed, and much genuine interest in missions was aroused. Most of the expositions were a financial success, too, so that a balance could be divided among the societies.

Memorial to General Booth

THE proposal to establish an institution for the effective training of Salvation Army officers is one that will meet with wide commendation; for, as General Bramwell Booth says, in submitting the scheme: "The future of the Salvation Army depends, next to the help of God, more upon the character and equipment of its leaders than upon anything else." Another fact which he is wise to recognize is that "they require, in these days of education and doubt, a far fuller qualification for their work than was needed in former times." The wonder is that so much has been accomplished in the past with so little educational equipment; yet how the grace of God has been magnified through the very limitations of these devoted people! Should the new project come into being, we have no fear that the Army's leaders, with such a stirring experience behind them, will ever permit the claims of the head to weaken those of the heart; particularly in such work as theirs, it is *heart* that tells.

Y. M. C. A. Canvas for Men

SAYS the *London Christian:* "Another great scheme is being launched by the London Y. M. C. A.—this time not for money, but for men. Two teams, each of 100 earnest volunteers—are to canvass every "young man" in the city, of from 13 to 30 years of age, with a view to his enrolment as a member or an associate. The "Reds" and the "Blues"—as the respective teams are to be designated—will thus enter into a healthy and spirited rivalry in putting up the figures, the results being publicly recorded by means of huge "thermometers." We can afford to tolerate the method if the end be successfully achieved, and the month beginning with September 8th is sure to be one to be remembered in the annals of the Y. M. C. A. Should, however, the new "associates" largely outnumber the actual "members," a situation will arise that will require all the spiritual resources of the association to meet it. But the committee are men of force and tact, and Mr. Virgo is a host in himself; so we rest assured that the spiritual character of the work will be resolutely maintained, while numbers of newcomers, who have not as yet decided for Christ, will be brought under the influence of the Gospel.

THE CONTINENT

The McAll Mission Fitly Housed

THIS mission, in Paris, is a most praiseworthy attempt to do evangelistic work. It utilizes any suitable building or room which may open to it where a company of hearers may be gathered. It has little or no organic existence. It is largely supported by contributions from Americans. The mission has lately dedi-

cated a building which has been specially arranged for its work, and which has been made possible by American liberality. It is on the Rue Pierre Levee and cost about $100,000. The arrangements provide for social work as well as the preaching and other religious services. The dedicatory services were attended by Protestant friends from many and distant parts of the country, and the opening of the fine new building was hailed as marking an era of increased usefulness and popularity in the work of the mission.

Outlook for the Gospel in France

SAYS an Exchange: "The Religion of a Frenchman" is the title of an article in *The Contemporary Review,* from the pen of Canon Lilley, who has just been reading M. Paul Sabatier's new book, entitled, "The Religious Orientation of Present Day France." The picture drawn for us is not a pleasing one. The Roman Catholic Church has been the avowed enemy of the democracy, and, of course, the bitter opponent of Modernism. If the Roman Catholic Church would cease this double hostility, it might even yet be saved, for all Modernist Catholicism would very strongly appeal to the French mind. The position of Protestantism is not reassuring. The two main branches are the Reformed Church, which is Calvinistic in organization and doctrine, and the Lutheran Church of Alsace-Lorraine. The former has since 1905 split into three sections—the National Union of Reformed Churches, representing an uncompromising orthodoxy; the United Reformed Churches, embracing a small group more liberal in teaching; and the Union of Jarmac, formed for the purpose of mediation between the two, and now compelled to become an independent and rival organization. The article concludes by declaring that "A French Protestant Church, with broad and progressive ideas and imagination, might in time capture a large section of the more serious-minded French people, who are beginning to take an interest in religious matters, on the practical side, unknown for many a long day."

To Counteract Mormonism

THE Swedish Government proposes to set apart 10,000 kroner to warn the Swedish people by lectures and literature against dangerous and dishonest Mormon propaganda. The Norwegian Government is to appropriate 8,000 kroner to the same end. Mormons who are American citizens are being expelled from Sweden.

Dr. Julius Richter's Future Work

DR. RICHTER writes in *Die Evangelischen Missionen,* of which excellent magazine he is the editor, that, with the beginning of the winter semester, he is to take up the work of private lecturer (Privatdozent) of the science of missions at the University of Berlin. It is stated, in *"Berichte,"* of the Rhenish Missionary Society, that the united foreign missionary societies of Germany are enabling Dr. Richter to undertake the work, the position of Privatdozent carrying at best a small income with it, and that he, as secretary of what might be called a federation of German missionary societies, will represent them in their business relations with the missionary societies of other lands. He will also give a part of his time to the extension and the strengthening of the German Laymen's Movement. We rejoice in the action of the joint societies, and are convinced that thus the way for still greater usefulness in the Master's vineyard has been opened to Dr. Richter.

It is announced at the same time that the joint German societies have promised to pay the salary of the professor of missions in the Bible Training School in Bethel, near Bielefeld, and that since Dr. Richter is unable to accept the position, Dr. J. Warneck has been called to the place and has accepted it. Dr. Warneck is a nephew of the great Warneck, of Halle. He

has served as a missionary himself, and is now one of the inspectors of the Rhenish Missionary Society. He has written several fine books, among them, perhaps, best known, one entitled "Fifty Years of Missionary Work Among the Batak."

A Big Endeavor Convention

ONE of the most memorable Christian Endeavor Conventions ever held, recently closed its sessions in Christiania, Norway. This was the All-European Convention, which meets once in three years. It brought together persons from all parts of the continent. Nearly 250 delegates from Great Britain crossed the North Sea in a special steamer; 100 delegates represented Germany, nearly as many more the 3,000 Endeavorers of Finland, while Sweden, Hungary, France, Spain and Switzerland, as well as other countries, were represented. The government of Norway and the municipality of Christiania contributed generous sums toward expenses. King Haakon and Queen Maud gave a reception in their summer palace, shaking hands personally with each of the many hundreds, while telegrams of greeting were sent and returned from the American Endeavorers, the King of Denmark, Emperor William, and the representatives of various other countries. Open-air evangelistic meetings brought together more than 5,000 people, while often the great hall (seating 4,000), was crowded to the doors. All the familiar subjects upon which the Christian Endeavor movement has laid stress—like the prayer meeting, the Quiet Hour, practical work of committees, various forms of philanthropy and mission work, efforts for sailors and soldiers and prisoners—were discust, while one significant meeting in the interests of international peace was addrest by Dr. Raynvald Moe, the secretary of the Noble Institute. Almost every country in Europe has now a vigorous National Christian Endeavor Union.

The Gospel in Iceland

THE inhabitants of Iceland, the large Danish island in the North Atlantic Ocean, number less than 100,000. Being descendants of the first Norwegian settlers, they speak a very pure Norse, and they are tall, fair-complexioned, and blue-eyed men, hardened by being exposed to the rough climate which seems to grow gradually colder on account of the great masses of drift ice coming to its shores and encircling the whole island for months every year. Their religious faith is Lutheran, but, chiefly on account of the difficulties over doctrinal matters among its ministers (see MISSIONARY REVIEW, July, 1911, page 544), they have sunk into indifference and skepticism, and are said (by the Encyclopedia of Missions), to be "perhaps inclined to idleness and intemperance." Some years ago three missionary stations were established in Iceland by the Roman Catholics, but what success their efforts at propagating their faith have had, we are unable to say.

At the present time there are a few European missionaries laboring among the people of Iceland, some of them from Scotland, but the most extensive work seems to be carried on by Mr. Larus Johanson. Born in Iceland and a brother of Rev. Jonas Johanson, of Winnipeg, Man., who was the first Icelandic Presbyterian minister, Larus Johanson was converted in New York in 1878. Soon after his conversion he felt the call to Iceland upon him, and he began to preach to his countrymen. Three times he returned to America for shorter or longer periods, but since 1898 he has been laboring as a missionary in his native island, paying yearly visits to England and Scotland, where he has now many friends, and whence his support comes chiefly.

The missionary's lot in Iceland is hard. His work is mainly done during the winter season, when the sun is visible for a short time only, and the inhabitants are compelled to spend most of the time indoors. But travel-

ing in the dark winter days is very dangerous. Iceland is a mountainous country, so that sometimes the path leads along the edge of dangerous precipices, which are covered with snow and ice. One false step would send the traveler to the bottom, several hundred feet below. Sometimes the missionary can not find a place to put up for the night, so that he is compelled to pass its long hours, often of severe frost and snow, in a sheepfold or some other sheltered place.

But Mr. Johanson and his fellow workers do not complain. The effect of their work is being felt in the various districts. Numbers of those who have been converted, especially of those converted during a great revival seven years ago, have themselves become spreaders of the Gospel, and are leading others into the glorious light of the truth.

MOSLEM LANDS

Christians in the Turkish Army

A CORRESPONDENT of the London *Times* writes from Athens: The joint action of the Greek and Armenian patriarchs and the Bulgarian Exarch against the proposed law for the enrolment of Christian subjects in Turkey up to the age of 45 in the army deserves attention, not only as a symptom of the widening breach between the Christian and Moslem elements in the empire, but also as an indication of the growing tendency of the Christian races to unite in defense of their common interests. Especially noteworthy is the cooperation of the Greek and Bulgarian churches, which would have seemed impossible scarcely a year ago. In the period of enthusiasm following the revival of the Constitution, the Christian populations, especially the Bulgarians, demanded the privilege of serving in the army as confirming the newly-proclaimed equality of races and creeds and relieving Christians of the tax hitherto paid in lieu of military service. A provisional law accordingly was passed under which Christians between the ages of 21 and 27 are recruited in the same way as Moslems, being allowed to redeem themselves by the payment of £T50. The experiences of Christian recruits, however, have not been such as to render military service popular. Most of those who could provide the money have paid the exemption fine, others have emigrated in large numbers.

The New Bishop of Persia

THE Archbishop of Canterbury has appointed Rev. C. H. Stileman, M.A., the able and faithful secretary of the Church of England Zenana Missionary Society, to be Bishop in Persia, and to superintend the Church of England Missions in that country. Mr. Stileman enters upon his new duties and responsibilities at a difficult and critical time, but he is eminently fitted for the work, since he was a missionary of the Church Missionary Society in Persia for twenty years.

INDIA

Bibles in Closed Lands

AT least three North Indian colporteurs last year succeeded in crossing the border into the closed lands of Tibet and Nepal, where no Christian missionaries are allowed to enter. Their journeys were difficult, and not without danger. They carried with them some simple medicines, which often secured them a kindly reception, when otherwise they would not have been allowed to enter the villages. One Tibetan was baptized at Dharchula, whose heart had been touched by reading a New Testament left in Tibet some years ago by an Indian Christian.

Old Age of India's Women

ONE of the saddest things in India is the cheerless, hopeless condition of aged women, who are visibly drawing near to their journey's end and who, in Christian lands, are considered especially entitled to all the respect and loving attention that the younger generation can lavish upon them.

As soon as a person in India—a woman in particular—becomes too old or infirm to perform the duties required of her, it is her business to die and not to encumber her relatives. Her toil for husband and children in the days of her strength are forgotten, her self-denials which meant increased comfort to them are no longer remembered. Her day is over; she is no longer needed; she is overcrowding the home; and, as an Indian proverb says, The house says, "Go, go," the burning-ground calls, "Come, come."

There are happy exceptions, but the usual attitude toward the aged and the infirm is one of contempt, and the people seem to forget that they, too, will grow old and tottering. We honor white-haired servants who have grown old in the service of the home, but the inhabitants of India have not such feeling toward theirs. Old people in India live loveless lives and have no hope for joy in the life lying beyond. When the life is closed, the sound of the funeral horn announces that "only an old woman" has died, and few care, and still less sorrow. Surely, these neglected aged ones need the Gospel in their lives of systematic neglect and of utter lack of sympathy, and the Zenana missionaries are messengers of joy and hope to them.

Arrival of a Volunteer Lay Missionary

MANY noted last April the arrival in India of Mr. George O. Halbrooke, a devoted, finely-cultured Christian layman who for many years past has been supporting with his gifts work in Vikarabad. He has come to India as a voluntary missionary, to spend the remainder of his life doing what good he can among the people he so long has loved but never seen. He writes back to America his first impressions in these interesting words: "The thousand miles of railway from Calcutta to Vikarabad were a panorama of India's wo —the gaunt, emaciated men, stript to turban and loin cloth, toiling like bronze specters under the sun, the dispirited, disfigured women toiling beside them, the hopeless, suffering children. But the Vikarabad mission is like a different world, showing the possibilities. I have long loved the place, but the half was never told me."—*Kaukab-i-Hind.*

Britain Abating the Opium Curse

THE Government of India gave notice of important changes in their internal opium policy, especially in connection with smoking and the preparation of smoking material, both of which they invite the provincial governments, including Burma, to prohibit absolutely, by legal enactment, when practised in saloons or gatherings numbering more than two persons. Altho the proposal to prohibit individuals from smoking is officially regarded as being at present impracticable, it is proposed to reduce the amount of opium an individual may lawfully possess, and to increase the price of opium sold by the government, with a view to discouraging all classes from the cultivation of the poppy. The rules for the sales of morphia and allied opium compounds are also revised.

Roman Catholic Educational Work in India

AN effort has been made to gather the statistics of Roman Catholic educational work in India, and the figures have been published in *Katholische Missionen.* The number of Roman Catholics in India is given as less than 2,300,000, yet there are 12 colleges, 20 seminaries, 211 high and 2,931 common schools, while the total number of pupils is 190,000 (75,000 in 1887). If Burma and Ceylon are counted as parts of India, the total number of schools of all kinds increases to 4,047, with more than 250,000 pupils, to which must be added 42 industrial training schools, 26 theological seminaries (with 1,226 students), and 232 orphanages (with 13,939 orphans).

For the information of our readers we add the figures for Protestant

educational work in India and Ceylon from the World Atlas of Christian Missions. According to these 84 societies supported 40 colleges, with 4,997 students, 148 theological seminaries with 3,823 students, 620 boarding-schools with 82,207 pupils, 154 industrial training-schools with 9,533 students, 12,371 common schools with 424,716 pupils, 27 kindergartens with 972 children, and 181 orphanages with 13,400 orphans.

The figures for Roman Catholic educational work in India and Ceylon, which are given in the World Atlas of Christian Missions, are considerably lower than those quoted in *Katholische Missionen.* The Protestant educational work in India is far more extensive than the Roman Catholic.

A Brahman Convert

DURING an itineration the Rev. J. P. Butlin, of Aurungabad, in the Nizam's Dominions, came to a place where a tributary joins on the sacred river Godavery. In the village there is a small congregation only some three or four years old in the faith. At a service on the Sunday several Brahmans came. Of one of these Mr. Butlin writes:

"When I subsequently re-visited the place I found him completely changed. I baptized him, and after all the usual excitement was over he was left to face the grim realties of life. He had been examined publicly before Christians and Hindus, and his subsequent examination before the Brahmans of the place was much more severe, owing to the manner in which it was conducted. 'What did you become a Christian for?' said they sneeringly—the very question I had asked him only in a vastly different sense. 'Because,' said he, quietly, 'there is no salvation in Hinduism.' 'Huh,' scoffed they, 'I suppose the Padri Sahib told you to say that.' 'I believe that Christ is my Savior,' said he, very sincerely. Mocking laughter was the answer; but he stood firm, and persecution of a petty nature followed and has continued more or less ever since. All through this he and those with him have stood firm. He is an old man who can neither read nor write, but he can say with the man born blind, 'One thing I know, that whereas I was blind, now I see,' and that, as of old, confounds the wise of this world."

Two Missions Become One

CANADIAN Baptists have been carrying on mission work in the northern part of the Telugu country for about 40 years. But up to the present there have been two separate missions under the control of an eastern and a western board in Canada. The home boards have united, with headquarters in Toronto, the missionaries were authorized to unite the missions on the field and organize one conference to take the place of the two which formerly existed. The united mission has on the staff about 80 missionaries, besides 21 married women who are missionaries in fact, tho not officially connected with the board. There are 34 single ladies on the staff. The mission area extends from Sompet in the north to Vuyyuru in the south and is located in Ganjam, Vizagapatam, Godaveri and Kistna districts. The population of the country thus occupied is over 4,000,000. There are 62 Indian churches with a communicant membership of 8,175, and 5,818 adherents, 768 believers were baptized during 1911. The Indian workers number 493. There are 2 high-schools, 4 secondary, and about 200 elementary-schools. Scholars number 7,000. The constituency at home consists of 1,200 churches with 130,000 communicant members.

CHINA

Two Specimen Christians

FROM Peking a friend writes: "An earnest Christian here is a man named T'iao, who studied law in Cambridge. He has just been appointed private secretary to Yuan Shih-Kai, the President. A still more interesting man has the double surname of

Ou-yang. He is grandson to Cheng Kuo-ch'uen, brother to the notable Cheng-Kuo-fan. Ou-yang is a man of wealth and position, about 32 years of age. He was first drawn to Christianity through a rescue from drowning by a Christian fisherman, who nursed him for five days afterwards. Then he was *converted to Christ through reading a magazine of the Christian Literature Society,* and openly profest his religion after hearing a native preach in Tientsin. He is keenly interested in all forms of Christian work, and has given Tls. 10,000 (about £1,600) to the Y. M. C. A. at Tientsin. He is anxious to travel to England and America, to study Christian organizations. He is very much interested in the Salvation Army, and wants to see General Booth, with a view to starting a *Chinese Salvation Army* on his return. Whenever he is in Peking, he stays at the Wagon-Lits Hotel, for the purpose of meeting wealthy and influential Chinese there. He speaks to them of his new life in Christ. He is a genuine Chinese missionary."

Princeton in Peking

JOHN WANAMAKER'S $60,000 Y. M. C. A. building for Peking will be ready by the first of October. It will contain gymnasium, auditorium, reading-rooms, restaurant, classrooms, game-rooms, boys' department and dormitories. Mr. Gailey, the famous Princeton football rush, is general secretary. The directors for 1911 and 1912 are eight Chinese gentlemen, all fluent speakers in English, seven being foreign trained. Four of them are college professors, the others, a minister, a judge, a member of the board of foreign affairs and the director of the indemnity scholarship bureau. These men, as directors, have full charge of the work, and assume financial responsibility for current expenses. The Princeton work in Peking, which is carried on by a joint committee of graduates and undergraduates, at a cost of $9,427 for the past year, is intimately related to the Peking Y. M. C. A. A successful feature of the past year has been the students' summer conference, held in a Buddhist temple in the western hills, not far from Peking. Two residences have been built for the Princeton colony during the past year by Princeton money—providing healthful and comfortable quarters.—*Record of Christian Work.*

Chinese Hungry for the Word

THE new Chinese Republic is a Bible buyer. The American Bible Society has issued for the first six months of the current year nearly 60,000 more Bibles for China than during the corresponding period last year, and in addition, its agent, Dr. John R. Hykes, of Shanghai, has sent word to New York that he has orders for 200,000 copies. This number is greater, he reports, than the Society is able to supply.

A Wonderful Revival

IN the annual report just issued by the China Inland mission, we have news from Fuhkiang of a spiritual awakening which should greatly cheer the hearts of God's people:—"The chief event of the year at this center has been the four days' mission conducted by Mr. Lutley and Mr. Wang, which was a time of wonderful revival and blessing. . . . Pentecost and the judgment day seemed to be combined. Mr. Mann, writing a month afterwards, says that the results have been—(1) A new sense of sin; (2) old enmities put away and forgotten; (3) a zeal for souls—on the second Sunday after Mr. Lutley's departure, the few Christians who were at the service volunteered between them an aggregate of 53 days' Gospel preaching each month, each preacher providing his own expense; (4) a new liberality—one man has doubled his yearly contribution of 2,000 cash; another has given an extra 6,000 cash; a widow brought her much-prized silver hair-ornament, while another gave a small piece of land. There was much confession and putting away of sin on the part of the whole Church."

Human Autumn Bible School

THE Chinese Christian workers who attended the Hunan Bible School last year received such blessing that they earnestly requested its annual repetition. The Bible House of Los Angeles, hitherto the backer of the school, has been enabled to provide for the necessary expenses of the work again this year. Thus the school, whose name has been changed to Hunan Autumn Bible School, will be held at Nanyoh, from September 11 to October 5. It will be conducted by Rev. Gilbert G. Warren, of the English Wesleyan Mission, and Rev. George L. Gelwicks, of the American Presbyterian Mission, with the assistance of others. Beside the teaching of the students, its work will consist, as in former years, in the distribution of Christian literature among the crowds of pilgrims and the preaching of the Word in the street chapel.

Votes-for-Women Movement

THERE is no more striking evidence of the remarkable change which China has undergone than the existence and vigorous prosecution of a "votes for women" movement. The latest report is to the effect that a formidable party has been formed in Peking to agitate for the parliamentary franchise, that a journal devoted to the cause has been founded, and that actually a female law-school has been established. The Chinese suffragists are more fortunate than their English sisters in that the prime minister, Mr. Tang Shao Yi, not only favors their cause, but is an active member of their organization. Other prominent supporters are Dr. Sun Yat Sen and Wu Ting Fang, one of the most influential of the Republican leaders. A large section of the native press also supports the movement.

Anglican Church Union

ALL the Anglician churches in China have been organized into the Chung Hua Sheng Hui, or the Holy Catholic Church of China. The conference that met for this purpose consisted of 81 men—47 of whom were Chinese—who represented the 5 dioceses of the Church Missionary Society, the 2 dioceses of the Society for the Propagation of the Gospel, the 3 of the Protestant Episcopal Church of America, and the 1 of the Canadian Church. Among the Chinese delegates were an ex-Buddhist priest, an ex-Taoist priest and an ex-Mohammedan. All the discussions were in Mandarin Chinese. The conference was followed by the organization of a general synod, after which it authorized the formation of a board of missions, and adjourned to meet again in 1915.

Rescue Work in Shanghai

THE "Door of Hope" is a rescue work for Chinese girls in Shanghai, China, begun in 1901. At present it has 4 homes—a receiving home, first year home, children's home, and industrial home—with 8 foreign lady workers, 12 Chinese assistants, and 200 girls and children being cared for. The work is under the supervision of ladies resident in Shanghai and known as the committee for rescue work. In the last number of the *Chinese Students' Journal,* we read: "In consequence of the legality of the sale of children, there exists a numerous class whose sole livelihood is the traffic in children for immoral purposes, and of kidnappers who steal away the hope and joy of honest parents and plunge the kindest hearts into the bitterest depths of unavailing sorrow." Shanghai is the very center of this traffic, and on one occasion when some kidnapped children had been found by the police, over 200 distressed parents came to see if they could find among them their stolen little ones.

Chinese Students in Japan

MANY of the Chinese students in Tokyo are sons of the wealthy and powerful gentry of the province of Hunan, which class has been especially bitter in its opposition against all Christian missionaries. It was, therefore, natural that the sons should show strong anti-Christian feeling in

Tokyo. A remarkable change has occurred lately, however, and not only have the students become sympathetic toward Christianity, but several of them have been actually converted. There is now a flourishing Chinese Students' Union Church in Tokyo, to which Rev. Mark Liu ministers as pastor.

Salvation Army to Enter China

IT is officially announced that the Salvation Army expects to place a staff of 50 officers in China to organize the Army's work there.

JAPAN-KOREA

Unity in Japan

"THE Christian movement," says Dr. Greene, "has gained a momentum which renders all purely local or even national opposition relatively harmless. The only real serious obstacle in its path is the alleged decline of Christianity in the West, and its failure to deal effectively with the great social evils which afflict America and Europe. Japan is no longer leading a life of her own planning. She is caught in the tide which makes for unity in the spiritual and intellectual life of the civilized world. She can not isolate herself, and the battle which the Christians of Japan must fight is, in its essentials, the same which confronts their compeers in the West. 'It is not much to say,' writes the Rev. Mr. Uyemura, 'that there is a glorious future for Christianity in Japan.' "

What God Has Done in Kobe

SIXTEEN years ago the total Presbyterian work in Kobe consisted of one rather disreputable little chapel in a back street, with dirty walls, and a feeble group of Christians. The question of abandoning the field was raised a number of times, for there was only one missionary and the mission did not own a foot of property. But faith prevailed and the work was vigorously prosecuted. Soon the Kobe Church was organized, a building was erected, and a native pastor was secured. To-day the Church has a good building and is very prosperous, having sent out two colonies, the one the Hyogo chapel, the other the Shinko church.

In September, 1907, the Theological School of the Southern Presbyterian Church was opened in Kobe, with three teachers and six students, in a little rented house. Two of the students had to be dismissed. Then it was said that the school was not needed and would be a failure. To-day the school has three buildings and a fourth is being planned, and six professors and lecturers and 20 students. The 10 graduates are in the ministry.

The general work in Kobe has wonderfully extended and there are five chapels, two kindergartens, and the most excellent and prosperous Shinkawa settlement, which is conducted by Mr. T. Kagawa, a graduate of the Kobe Theological School. He has gathered, in two years, a band of 30 Christians and many more inquirers, of whom many were saved from the lowest depths of sin.

AFRICA

Methodists in North Africa

THE Methodist Episcopal mission in North Africa has more than 30 workers, of whom three are American and the others are English, Scotch, Irish, German, French, Arab and Kabyle. Five languages are used exclusive of English. There are five great centers: Oran, with a population of 110,000; Algiers, 180,000; Tunis, 200,000; Constantine, 60,000; and Fort National, in the country of the Kabyles, between Algiers and Constantine. The workers are engaged in a "frontal attack on Islam."

Jubilee of the Sierra Leone Church

IT is proposed to celebrate the jubilee if the Sierra Leone Church in February, 1913. It is now considerably over a hundred years since, in 1804, the C. M. S. started evangelistic work in West Africa in places about Sierra Leone. In 1816 it concentrated its efforts on the Colony proper, and

from that definite effort has resulted the Anglican Church in Sierra Leone as it is to-day. In 1860 the Sierra Leone Church was organized on an independent basis, and undertook the support of its own pastors, churches and schools, aided by a small grant from the society, which ceased in 1890. The Sierra Leone Church Missions were founded in 1876, and have since carried on the outlying missions established by the C. M. S. in the Bullom and Mendi countries, while in 1908 it undertook responsibility for the whole of the evangelistic work in the Hinterland. The main object of the jubilee celebration will be to raise an endowment fund for the Church, which will place it on a more satisfactory financial basis.—*C. M. S. Gazette.*

Stirring Scenes in Livingstonia

MR. NAPIER writes home to the United Free Church: "I reached Bandawe in time to be present at the communion services, to which about 1,500 people were gathered, some coming from villages 60 miles away. Of these services I can not offer a description, but I was deeply imprest by the quietness, reverence, and responsiveness of the vast audiences. Mr. MacAlpine asked me to preside, while he acted as interpreter. It was my privilege to baptize 60 adults and 46 children. In the 10 days following I visited with Mr. MacAlpine some 20 odd villages, holding a service in each. On this journey I got a glimpse of the horror of heathenism. We came to a village on the lake shore south of Bandawe, which we found deserted, the inhabitants, with the exception of one old woman, having fled, fearing the consequences of a tragedy that had occurred among them. A young woman had been accused by her husband of possessing bewitching medicines, and had undergone the 'muave' ordeal the night before our arrival. The hut in which this had occurred was pointed out to us, and when we pushed open the door we found the woman (she was quite young) lying dead upon a mat. I had read of such things, but to come face to face with the reality is utterly different."

THE OCEAN WORLD

The Religious Estate of Australia

ACCORDING to the recent census, the number of persons who claim to belong to various churches or religions are as follows:

Church of England, 1,710,443.
Roman Catholic, 921,425.
Presbyterian, 558,336.
Methodist, 547,806.
Congregational, 74,046.
Baptists, 97,074.
Church of Christ, 38,784.
Salvation Army, 26,665.
Lutheran, 72,395.
Seventh Day Adventists, 6,095.
Unitarian, 2,175.
Protestant, undefined, 109,861.
Greek Catholic, 2,646.
Catholic, undefined, 75,379.
Others, 31,320.

Non-Christian

Hebrew, 17,287.
Mohammedan, 3,908.
Budhhist, 3,269.
Confucian, 5,194.
Pagan, 1,447.
Others, 5,680.

Indefinite

No denomination, 2,688.
Freethinkers, 3,254.
Agnostics, 3,084.
Others, 5,647.

No religion

Atheists, 572.
No religion, 9,251.
Others, 186.
Object to state, 83,003.
Unspecified, 36,114.

The Opening Up of Borneo

THE success of the work in the Dutch Indies makes the scarcity of workers all the more acutely felt. Inland Borneo is now accessible to the missionaries, and the favorable reception of the Gospel is not confined to the purely heathen parts, but extends even to the districts where Islam has already got a footing. The seminary at Bandjermassin has proved of great service among the Dyaks, and it is felt that the future of the mission largely depends on its success in training an efficient native ministry.

Mission Jubilee in Sumatra

IN Sumatra the jubilee of the Batak Mission was celebrated with exuberant joy, the principal meeting taking place in the Silindung Valley, on the spot where in 1865 the conspiracy had been planned against the life of Dr. Nommensen, the pioneer mission-

ary; and this veteran of 77 summers, still in active service as leader of the Batak Mission, now witnessed the assembling of some 12,000 natives at a commemoration service. His valuable services to the colonial government were recognized by an order conferred upon him by the Queen of Holland. It is, indeed, felt to be a cause for special gratitude that government and mission have cooperated so loyally in the task of uplifting this people. The great development of the mission, especially in the field of education, could not have taken place without the substantial support, in the shape of grants, by the Dutch Government. It has been a further benefit that a number of experienced missionaries have been permitted to give long periods of service to the cause, whereby the work has been consolidated on approved lines.

Another valuable factor in the success of the work has been the native agency, valuable in point both of numbers and of efficiency. No fewer than 28 pandits, 27 evangelists, and 688 teachers assist the 56 European missionaries.

The Bible in the Philippines

THE Philippine agency of the American Bible Society was founded in 1899, immediately after the islands had passed into the hands of the United States. More than 1,000,000 volumes of Scriptures have been circulated since that time, the circulation being 61,154 volumes last year. One of the notable results of the year is the translation of the Old Testament into Panayan, in which work the Baptist Missionary Society cooperated, while a revision of the Tagalog New Testiment was jointly undertaken by the American and the British and Foreign Bible societies. The whole Bible is now translated into three Philippine languages or dialects, the New Testament into four, and other smaller parts of the Scriptures into still five other dialects—12 dialects in all.

OBITUARY NOTE

Rev. Arthur H. Ewing, of India

REV. ARTHUR H. EWING, Ph.D., a missionary of the American Presbyterian Board (North), in Allahabad, India, and a man of exceptional Christian character and missionary attainments, died after a short illness, from typhoid fever, on September 13th.

At the World Missionary Conference in Edinburgh, in 1910, Dr. Ewing was prominent among the educators of the world, who had gathered at that great occasion. His addresses there, and also at the Ecumenical Conference at New York, in 1900, were listened to with deepest attention, because every one felt at once that he had a clear comprehension of the practical issues involved in the deliberation. In the councils of his own mission, he always took a leading part, and was counted among the great leaders of all conferences of missionaries in the Empire of India.

He was born in Pennsylvania in 1864, was graduated from the Western Theological Seminary in 1890, and was sent out to India in the same year. For the first 10 years he was located at Lodhiana, and was then transferred to Allahabad to take charge of the Jumma Boys' School. He laid the foundation of the great Christian College at Allahabad, and became its president. To his extraordinary executive power, his indomitable energy and his bold and courageous faith, is due the power of his wonderful educational institution.

While Mr. Ewing was primarily engaged in educational work, he was also a prominent Evangelist, and his ideal of all missionary education was the evangelistic. He was honored throughout all India and throughout the whole Church. The work which he performed, especially during the last 20 years of his missionary service, was of so far reaching power and such rich results that he will be sorely missed by the whole Christian Church.

BOOKS ON MISSIONS AND MISSION LANDS

The Saints of Formosa. By Campbell N. Moody. 8vo, 251 pp. 3s. 6d. Oliphant, Anderson & Ferrier, London and Edinburgh, 1912.

This is a companion volume to Mr. Moody's former book, "The Heathen Heart." As he there pictured the non-Christian people of Formosa and showed the contrasts, in belief and practise, between Christians and heathen, so he here pictures the church life of the Chinese Christian Church of Formosa. Dr. Geo. L. McKay's fascinating volume, "In Far Formosa," described his remarkable work among the aborigines and Chinese in North Formosa—where the Canadian Presbyterian Church has its mission. This volume relates to South Formosa and the English Presbyterian Mission. Mr. Moody describes the methods of winning and training converts, the growth of Christian communities and the development of the Christian Church.

The Christian Movement in Japan. Tenth Annual Issue. Edited by John L. Dearing. Conference of Federated Missions, Yokohama, Japan. $1.00. Missionary Education Movement, New York, 1912.

The general survey in this valuable year book is by Dr. D. C. Greene who gives an illuminating review of the situation in Japan, 1911-1912. Among the foreign affairs of importance are noted the treaties with America, Germany and Great Britain, recognizing Japan as a first-class power; the annexation of Korea; and the influence of the Chinese Revolution. In domestic affairs are mentioned the resignation of the Katsura Ministry with the failure of the bureaucratic system; the new factory law; the conference on religion and education with the recognition of Christianity as one of the religions of the empire; and the economic and business conditions.

The main portion of the annual is devoted to signed reports on various departments of Japanese and missionary life and work—charity; peace movements; Christian education; religious literature; the religious press; Bible work; the distribution of religious forces; the churches and missions; the Y. M. C. A., and other movements. In the appendix are reports, chronologies, directories, statistics, bibliography and index. There are still large districts in Japan that are entirely unoccupied. For the 44,286,048 population of Japan there are only 918 Japanese Christian preachers and 1,244 other evangelistic workers and 365 foreign evangelistic missionaries. This makes one evangelistic missionary for every 124,331 of the population. The statistical tables are far from complete. A record of the work by districts would be exceedingly useful.

Livingstone, the Pathfinder. By Basil Matthews. Illustrated. 12mo, 208 pp. 2s., *net*. Henry Frowde, London and New York, 1912.

The story of Livingstone is fascinating—full of adventure, of noble purpose, of unselfish sacrifice and service. Mr. Matthews has given us one of the best, if not the best, stories of this wonderful life for boys and girls. It is graphically and simply told—full of incident and of purpose, but without long dissertations and homilies. The story of Livingstone's boyhood in the cotton mills, of his escape from the lion, of his marriage, his exciting experiences among wild tribes and other adventures are told in a way to hold the young reader's attention and at the same time to make a lasting impression.

The Stolen Bridegroom. By Anstice Abbot. 12mo, Illustrated. 75 cents, *net*. Fleming H. Revell Co., 1912.

With a dramatic touch the author of the "Stolen Bridegroom," Miss Anstice Abbot, gives her readers four storyettes in which she pictures some Indian customs as they touch human

life. Her purpose is to give a true picture of Indian life and to show the changes that come when Christianity has permeated a family circle. The tales are cleverly told and true to life. As Dr. George Smith says, "The Stolen Bridegroom" shows a constructive art which might well have extended that idyl into a volume. The titles of the remaining three are "Anandibai," "That They May Be One" and "The Connecting Link." These stories are well adapted to missionary reading circles and would be admirable for Indian dialect translation.

Prisca of Patmos. Henry C. McCook. 12mo, 318 pp. $1.25, *net.* The Westminster Press, Philadelphia, 1911.

The author of "Tenants of an Old Farm" has turned aside from entomology to fiction. His story is laid in the days of the Apostle John, and the scene is in Patmos and Ephesus. Dr. McCook is better in the field of entomology than in the field of fiction, but he has given us an entertaining story of the early days of Christianity.

In Bethany House. By Mary Elizabeth Smith. Illustrated. 8vo, 293 pp. $1.50. Fleming H. Revell Co., New York, 1912.

Many stories written with a moral purpose have not much else to commend them—but this is not one of that sort. Bethany House is a social settlement and the story that is told of the life and work there is full of moral character and human interest.

The Love of God. A Book of Prose and Verse. By Samuel E. Stokes, Jr. 16mo, 130 pp. 50 cents, *net.* Longmans, Green & Co., 1912.

Samuel Stokes, Jr., is the young American missionary who resigned his position as a self-supporting missionary and gave his money to the society with which he was connected in order that he might become a Christian Fakir. He founded an order of friars, called "The Brotherhood of the Imitation of Jesus." Their aim was to live with the East Indians as they lived, and to devote themselves to unselfish service of men—in famine and plague and other cases of need. Mr. Stokes has now renounced celibacy and decided to further make himself one with the East Indians by marriage with a native girl. This little volume gives the story of Mr. Stokes' mission and his change of plan. The poems express his religious sentiments and aspirations.

Early Stories and Songs. By Mary Clark Barnes. Illustrated. 12mo, 148 pp. 60 cents, *net.* Fleming H. Revell Co., 1912.

These are Bible stories and Christian songs, well illustrated and ingeniously rendered in easy English for use among foreigners in America or other new students of English. It should prove a valuable help in missionary work. While students are learning to know English they may also learn to know God and become imbued with the Spirit of Christ.

Seed Thoughts for Right Living. By A. S. Hobart, D.D. 12mo, 303 pp. 50 cents, *net.* Griffith & Rowland Press, Philadelphia, 1912.

Right living is based on right thinking and right thinking is based on a right view of God and a right relationship to him. Dr. Hobart's seed thoughts are helpful studies of the general principles, the Christian principles, helps, and in right living. These principles are not brought out of Bible studies nor do they base their claims for authority on the Bible, but their ethics are Biblical. If they were more definitely linked with the *word of God* they would be more valuable as Bible-class studies.

The Coming One. By A. B. Simpson. 12mo, 228 pp. $1.00. Christian Alliance Publishing Co., New York, 1912.

Dr. Simpson, the founder of the Christian and Missionary Alliance, has printed under this title a series of sermons on the second coming of Christ. They are devotional and Biblical and set forth clearly the premillenial view of the second advent with its relation to life, to history and the Kingdom of God.

THE LIGHT OF THE WORLD. By Robert E. Speer. 12mo, 372 pp. 30 and 50 cents. United Study Committee, West Medford, Mass., 1911.

Buddhism, Animism, Confucianism, Taoism, Mohammedanism, these are the religions compared with Christianity both from the Christian and from the non-Christian view. A strong chapter is that in which the Christians of Asia give their opinions of the religions which they have left.

As a study book this is most interesting and helpful. It will strengthen the faith and loyalty of any Christian while at the same time it will lead to a sympathetic view of the truth and beauty in other religions.

WHERE HALF THE WORLD IS WAKING UP. By Clarence Poe. Illustrated, 12mo, 276 pp. $1.25, *net*. Doubleday, Page & Co., 1912.

This is a series of graphic studies of the marvellous industrial changes that mark a new era in China, Japan, India and the Philippines. Incidently the author has some interesting things to say about the missions in these countries.

He came to Japan thinking the mission field less promising there than elsewhere, but what he saw and heard made a different impression. He says: "Speaking simply as a journalist and a student of social and industrial conditions, I believe the Japanese need nothing more than Christian missionaries, men who are willing to forget dogma and tradition and creedal differences, in emphasizing the fundamental teachings of Christ Himself, who have education, sympathy and vision to fit them for the stupendous task of helping mold a new and composite type of civilization, a type which may ultimately make conquest of the whole Oriental half of the human race".

Touching mission work in Korea the author denies the Japanese newspaper reports that numbers of native Christians have left the church since annexation. He describes a Christian revival where 1900 conversions were reported in ten days. A hundred native pupils when he was in Seoul canvassed the town for a part of three days and brought in the names of nearly seven hundred Koreans who exprest a desire to become Christians.

NEW BOOKS

DR. PIERSON AND HIS MESSAGE. By J. Kennedy MacLean. Frontispiece. 3s. 6d., *net*. Marshall Bros., Ltd., London. 1911.

IN THE LAND OF THE LAMAS. By Edward Amundsen. 8vo. 3s. 6d., *net*. Illustrated. Marshall Bros., Ltd., London. 1911.

CHRISTIAN MISSIONS IN BURMA. By W. C. B. Purser, M.A. Preface by the Right Rev. A. M. Knight, D.D. Illustrated, 12mo, 246 pp. 2s. *net*. S. P. G. House, Westminster, London. 1911.

GEORGE AUGUSTUS SELWYN, D.D., Pioneer Bishop of New Zealand. By F. W. Boreham. Illustrated, 12mo, 159 pp. S. W. Partridge & Co., London, 8 Paternoster Row. 1911.

THE BOY FROM HOLLOW HUT. A Story of the Kentucky Mountains. By Isla May Mullins. Illustrated, 12mo, 213 pp. $1.00, *net*. Fleming H. Revell Co., New York. 1911.

THROUGH TIMBUCTU AND ACROSS THE GREAT SAHARA. By Captain A. H. W. Haywood, F.R.G.S. Illustrated. 8vo. $3.50, *net*. J. B. Lippincott Co., Philadelphia, 1912.

PAMPHLETS

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